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PRAYER AT THE SCHOOL OF THEOLOGY AT CLAREMONT:

A SURVEY AND RESPONSE

A Dissertation

Presented to

the Faculty of the

School of Theology at Claremont

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Religion

by

Geoffrey Leich Hayes

June 1973

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This dissertation, written by

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ACKNOWLEDGEMENTS

I am indebted to Professors Frank Limper and Harvey Seifert, whose efforts in the classroom broadened and intensified my interest in the spiritual life. The depth of my concern for and the breadth of my understanding of the life of prayer can be traced directly to their thoughtful guidance. I hope this paper stands as a fitting tribute to the quality both of their teaching and of their living.

I cannot begin to acknowledge the debt I owe my wife, Sandy: She was more responsible for the completion of this study than I was. She was at the same time a critic, a supporter, a conscience and a friend; she also typed and proofread more drafts than I like to remember. For all these things and for her love and patience, I dedicate this paper to her.

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PART I

Chapter 1

INTRODUCTION

"Lord, teach us to pray!": the cry has rung out through the centuries, wherever and whenever persons have felt the need of communion with their God. Still today the cry is heard...or is it? Is there yet the felt need to invoke the name of Christ, to pause in reflection before One greater than ourselves, to pray? Have we perhaps outgrown our dependence on God for strength, courage and guidance? Or have we merely found other ways to meet the deepest of our needs? These questions and others are the subject of this paper, which has grown out of my own deep questioning and concern. Its purpose is to discover the state of prayer in our time and explore the theoretical and practical considerations which may assist in its revival.

Problem

The specific problem I set for myself as I began this study was to poll, through the use of a questionnaire, the student body of the Southern California School of Theology at Claremont, California. The questionnaire was designed to reveal the attitudes, understandings and practices of this group of seminarians in relation to prayer.

I chose this particular group for my study for several reasons: first, these students were concerned with matters of theology and faith, professionally as well as personally, and might be expected to respond thoughtfully and articulately; second, many of these persons were preparing for positions of leadership and responsibility in the Church, and their responses might give some indication of the future treatment of prayer in the Church; third, these were persons with whom I was familiar and about whom I cared, and I welcomed the opportunity to explore with them a subject of such interest and importance to the theological community¹; fourth, they were immediately accessible to me.

After the completion of such a study and the determination of the seminarians' attitudes toward and understandings and practices of prayer, a further problem was to design programs of study and practical experience with the purpose of reinforcing the state of affairs that existed or presenting significant alternatives to existing attitudes, understandings and practices. The decision whether to reinforce the existing situation or

¹While I completed this paper, I was serving the School of Theology Community as Student Worship Chairman, so my interest in this subject was clearly more than academic. The depth and direction of my concern, out of which this study grew, will become clearer shortly.

offer alternatives (or, as was more likely, to present some combination of the two) was to be based on two important factors: the information provided by the survey of students; and my own feelings about the importance of prayer, to which we shall now turn.

Thesis

"Prayer and a living faith are inseparable."² This is the assumption with which I began. Most books about prayer (at least those which treat it sympathetically) begin, not surprisingly, with a similar statement. Many who take prayer seriously believe that it lies at the heart of a rich, mature Christian life, that prayer is, in the words of William James, "the very soul and essence of religion."³ For these persons, of whom I count myself one, prayer is not reserved for mystics or spiritual magicians; rather, it supports and informs one's decision-making, self-understanding, and the process of relating oneself, in Frank Kimper's words, to "all that is."⁴

²Olive Wyon, The School of Prayer (London: SCM Press, 1943), p. 5.

³William James, The Varieties of Religious Experience (New York: Collier, 1961), p. 361.

⁴Frank Kimper, "The Dynamics of Prayer" (Claremont, Ca.: Southern California School of Theology, February 9, 1971), lecture.

In spite of the importance given to prayer in the Christian tradition, from biblical times onward, this aspect of the Christian life has always been problematic and troublesome, as well. Just as every book on prayer begins by affirming its power and importance, the second point made in the same books is that prayer has fallen on hard times and that, "in actual fact there is an alarming discrepancy between theory and practice."⁵ As I began this study, my experience in the seminary community confirmed this view of things. I felt that most School of Theology students either neglect or reject prayer and for a variety of reasons. Some perhaps neglect prayer because of a lack of encouragement and support from their peers. Others, perhaps, lack the guidance and resources necessary for a lively prayer-life. Emily Herman may speak for others who reject prayer:

Throughout the Church there are sincere, earnest, thoughtful people, sensitive to the finest issues and honestly striving to serve God, who look upon much praying, and especially upon meetings for corporate prayer, with undisguised suspicion, as based upon a crude and childish conception of God, and as resolving themselves into little more than opportunities for emotional display.⁶

Thus, a limited understanding or a misunderstanding of the

⁵Wyon, p. 5.

⁶Emily Herman, Creative Prayer (New York: Harper & Brothers, 1940), p. 16.

nature of prayer and its theological and psychological foundations may force its rejection by some. Finally, there are those who are bound to reject prayer in spite of everything. I believe, however, that these are a minority and that most people, given an adequate understanding of what prayer is (or can be) and how it works, can affirm (if not actively embrace) the life of prayer.⁷

This last point leads naturally to further mention of the educational/experiential programs whose development formed the second part of the problem I set for myself. One function of the survey about prayer was to determine what were the most serious and pressing objections to or questions about prayer in the School of Theology community. It was to these questions and objections that those programs were to address themselves most especially. I began the last part of this paper believing that programs of study and experience aimed directly at the problems STC students had with prayer could provide the resources, encouragement and broadened understanding needed to make prayer an attractive, useful and viable part of our common life. This may seem overly optimistic, especially if one believes that prayer rests on faith

⁷A more complete definition of prayer will be found in Chapter 3, pp.95-99 . The second half of this paper attempts to outline and point to a broadened understanding of prayer which will make it, if not necessary, at least an acceptable part of human behavior.

rather than intellectual assent. I was not so bold as to believe that I would be able to evangelize the seminary and convince all doubters; rather, I proposed only to offer to all who were interested the resources, techniques and encouragement needed to cultivate a richer, fuller, more satisfying and powerful prayer-life. I believe only that the programs I have assembled can provide the possibility of renewal and revival. "He who has ears, let him hear."⁸

Methodology

My thesis can be summarized as follows:

1. Prayer lies at the heart of a rich, mature Christian life.
2. Many STC students neglect or reject prayer, for a variety of reasons.
3. Programs of study and experience aimed directly at the particular problem areas of STC students can provide the resources, encouragement and broadened understanding needed to make prayer attractive, useful, viable, indeed possible, for this community.

This thesis was the basis for the problems which I set for myself as I began this paper: 1) to determine what STC students thought, felt and did in relation to prayer; 2) to design programs for reinforcing or changing current attitudes, understandings and practices. We must now consider how this was done. This section of the paper

⁸Matt. 13:43b (R.S.V.)

will introduce and preview Chapters 2-4, giving a brief overview of my whole project.

The first step was to design a survey instrument for distribution among the seminary students. This questionnaire was designed to collect six kinds of information: 1) personal information; 2) attitudes toward prayer; 3) prayer practices; 4) understandings of prayer; 5) special problems in relation to prayer; 6) indications of interest in study/experience programs.

A copy of this questionnaire appears later in this paper.

After distribution and collection of the questionnaires, I compiled and interpreted the data contained in them. While a full presentation of the data, together with my interpretive comments, appears later in this paper, here, in outline, is the material presented:

1. Figures and comments on the sample I received;
2. Statistical charts, which summarize the responses to those questions which are reducible to this form. These include all the personal information, attitudinal questions, and indications of further interest, many of the questions concerning practice, and some of those related to students' understandings of prayer;
3. A generalized presentation of essay-responses to questions concerning practices and understandings of prayer.
4. A comprehensive listing of resources which people indicated were helpful and important to them, including special prayer-techniques, theological and psychological resources and practical experiences.

5. Determination of special problem areas, both theoretical and practical.

Following the compilation of the survey-data and its interpretation, I began to design the programs of information and action which were the main purpose of this whole exercise. These programs, which comprise the greater part of this paper, were designed to reflect several factors: 1) the questions and problems raised by School of Theology students, particularly in relation to the theoretical aspects of prayer; 2) the materials, techniques and experiences that students had found useful and helpful in the cultivation of their prayer-lives; 3) my own understanding of prayer and the materials and techniques which were most familiar and helpful to me. There are a variety of materials and activities presented to meet the different kinds of needs and interests expressed in the survey. A brief word concerning each will be sufficient here.

First, there is an outline for a prayer retreat. The retreat was designed to be primarily experiential; it is intended for those who want to learn more about how to pray or who just want time for "retreat." The several sessions of the retreat deal with the types of prayer, various prayer-techniques, resource materials and problems in the life of prayer.

Next is an outline for a workshop on prayer. This is primarily conceptual in its approach and is intended

for those whose main concern is learning about the background of prayer, although there is a certain amount of time reserved for prayer and common worship. The several sessions of this weekend workshop deal with theology and prayer, secularization and prayer, psychology and prayer, and the practice of prayer.

Finally, I compiled a reading list which presents many of the most helpful and popular materials that are available. These are divided roughly into topical categories and there are comments offered concerning all the materials listed. It might be noted here that no such list could hope to be complete, but this list offers one possible collection of materials which cover most areas of prayer-study.

Limitations of this Study

At this point, I must acknowledge certain limitations of my work in this paper. First, though this matter will receive fuller and more specific treatment in the next section of this paper, I must sound a note of caution in relation to my collection and handling of data from my questionnaire. I chose to survey the whole student body, rather than selecting a sample of the seminary community to poll, for the following reasons: 1) the small size of the student body made the selection of a representative sample difficult; 2) I have no training or expertise in

sampling techniques; 3) the main purpose of the survey did not necessitate a representative sample. This final point requires some clarification. Though I sought to discover the state of prayer in the seminary community and draw some conclusions regarding the students' attitudes, understandings and practices, my primary purpose was not to do a scientifically precise and careful statistical study, complete with the isolation of significant variables and statistically-supported generalizations. Indeed, the fact that only one-fourth of the students returned my questionnaire forces us to regard any conclusions we draw as highly tentative; the attitudes, understandings and practices of the students who failed to respond may very well be (and probably are) quite different from what my data indicates. I can only generalize about the students who were either sympathetic or hostile enough to express their feelings to me through the questionnaire. My primary purpose in polling the student body was to provide for those with sufficient interest the opportunity to share their feelings, ideas and questions; this information was then to be used to provide direction and focus for the study programs I planned to produce. I assumed that those students interested enough to respond to my questionnaire would probably be the most likely to participate in my study programs.

Second, there is the problem of discussing prayer

without giving significant attention to other dimensions of the spiritual life. The problem of defining prayer and distinguishing it from other spiritual disciplines is a very real one; the boundaries between prayer, meditation, and a host of other devotional activities are difficult to draw, and each writer on the subject seems to deal with the problem differently.⁹ My comments in the opening pages of the second part of this paper indicate my response to the problem of definition. While my attempts at definition are not the last word on the matter, they do represent an attempt to limit the subject-matter of this paper and identify the distinctive characteristics of prayer.

Finally, there is the problem of implementing and evaluating the educational programs that I have devised. Because of time pressures, the process of implementation and evaluation must lie beyond the scope of this paper. Though I have every intention to distribute to the community the results of my study and provide actual retreat and workshop opportunities, the results of such efforts must necessarily go unrecorded here. I hope, though, that all who study this document will draw upon the resources that I have provided and use them to promote a further process of prayer-cultivation and education.

⁹A fuller discussion of these questions is presented in Chapter 3, pp. 95-99 .

Chapter 2

A SURVEY OF SCHOOL OF THEOLOGY STUDENTS: ON PRAYER

SURVEY INSTRUMENT

The questionnaire which I distributed to the School of Theology student community was divided into six sections, each of which was intended to provide a particular kind of information.¹ While much of the questionnaire is self-explanatory, a few introductory comments may clarify my intentions and illuminate the questionnaire itself (which follows immediately).

The instructions and comments which appear on the first page of the survey form include a brief definition of prayer which was to be used as a point of reference for the responses to several of the questions which follow. This definition (which is highly tentative and arbitrary) was intended to provide a common starting-point for those responding to many of the questions which follow.

In the "Personal Information" section, I requested names, phone numbers and addresses so I could contact those who indicated an interest in participating in the

¹This questionnaire was designed with the assistance of Professors Jane Dempsey Douglass, Patricia Martin Doyle and Harvey Seifert, all members of the School of Theology faculty.

study programs which I developed; I indicated, however, that this information was optional. The responses to the other personal questions were used to provide at least a minimal description of the group which responded, a description which can be compared (however tentatively) to a similar description of the whole student body.

Having been asked to use my brief definition of prayer to answer the questions in the "Attitudes" and "Practices" sections, in the "Understandings" section the students were given the opportunity to outline their own views of what prayer is and how it works, together with the resources they used to shape this view.

Finally, the students were asked to note their particular problems and questions in relation to prayer and the kinds of study materials and programs they might wish to use in expanding their understanding. It is these responses which were most determinative in my creation of programs and materials in the second part of my paper, programs and materials developed to meet the particular needs and interests revealed by students in their responses to my survey.

December 10, 1972

Dear Colleague:

Prayer is one of the most misunderstood and problematic areas of Christian life; at the same time, it has been acknowledged to be of central importance in the development and maintenance of Christian faith. This questionnaire represents the beginning of my attempt to deal with this subject. I have compiled these questions for two reasons.

First, I am writing my dissertation on prayer at STC. This questionnaire is designed to reveal the attitudes, understandings and practices of prayer represented in this student community. Your answers will enable me to present a portrait of prayer at STC that may have academic and sociological interest.

Secondly, as Student Worship Chairman, I will use the data I receive to help the Worship Committee create appropriate responses to your expressed needs and concerns. You can expect concrete results. Your replies will be used to create study materials, course outlines and workshop/retreats which deal with your questions and problems related to prayer. If, in the final section, you express an interest in such materials or activities, you will be contacted later about what is to be made available.

I hope you will complete the questionnaire fully and honestly and that you will return it to me by Friday, December 15. This project will succeed only if you are willing to help me by completing this form. Even if you prefer not to spend a great amount of time writing lengthy responses to some of the open-ended questions, please complete as much of the questionnaire as you can.

Thank you for your interest and cooperation.

Geoffrey Hayes
Box 328, STC

PRAYER AT STC

A SURVEY OF ATTITUDES, UNDERSTANDINGS AND PRACTICES

Please answer the following questions as fully and as honestly as possible. If you need more space, write on the back of this form or continue on additional sheets. Please complete this form and return it to STC Box 328 by Friday, December 15. Thank you for your help.

For the purposes of this questionnaire please base your answers on the following definition of prayer. There will be opportunity for you to indicate if this is, in fact, your understanding of prayer.

"Prayer is: 1) the silent or audible verbalization of our needs, concerns and feelings, which is directed beyond ourselves to God; 2) our intentional and focused attempt to sensitize ourselves and be open to thoughts, impulses and direction from God, especially in relation to the needs and concerns we have verbalized."

PERSONAL INFORMATION

Name (optional) _____ Phone (optional) _____

Address (optional) _____

Age _____ Year at STC (time, not credits) _____

Denomination _____

Degree Program: RelM/ThM-ReID/DMin-ThD-Special-Academy

Vocational goal _____

Are you now working in a church in a ministerial position?

YES NO

ATTITUDES

When I hear the word "prayer" I react: NEGATIVELY
 POSITIVELY
 NO REACTION

Circle the appropriate number after the following questions according to this code: 1-Strongly agree, 2-Agree, 3-Disagree, 4-Strongly disagree

Public prayer is ritualistic and ceremonial. 1 2 3 4

Private prayer is more effective and useful than public prayer. 1 2 3 4

Prayer is necessary for a rich Christian life. 1 2 3 4

Whether or not it is necessary, praying is a good thing for a Christian to do. 1 2 3 4

Prayer is useful and helpful. 1 2 3 4

Prayer is theologically problematic. 1 2 3 4

PRACTICE

Do you pray? YES NO

Where is most of your praying done? ALONE-IN GROUPS-BOTH

How often do you pray: Several times daily _____

Once daily _____

Several times a week _____

Once a week _____

Almost never _____

Only at times of great crisis _____

Other (please specify): _____

How long do you pray? Less than 5 minutes _____

5-15 minutes _____

15-30 minutes _____

30-60 minutes _____

More than 60 minutes _____

It varies, but generally as indicated
above _____

Indicate, in the order of time spent on each, those of the following types of prayer which you normally practice:

Intercessory prayer _____

Petitionary prayer _____

Confessional prayer _____

Prayer of thanksgiving _____

Prayer of adoration _____

Prayer of dedication _____

Prayer for guidance _____

Other (please specify): _____

If you have a regular prayer discipline, how long have you maintained it? _____

Was it difficult to establish? YES NO

Is it difficult to maintain? YES NO

Do you use aids to start praying? NO YES, including:

List of persons and issues _____

Bible reading _____

Devotional reading _____

Written prayers _____

Other (please specify): _____

What special techniques or styles of prayer do you find helpful? _____

Has prayer helped your spiritual growth and development?

YES NO

How? _____

Do you practice other spiritual disciplines?

NO YES, including:

Silence _____

Meditation _____

Contemplation _____

Reading _____

Bible study _____

Prayer/discussion group _____

UNDERSTANDINGS

What is prayer? _____

How is prayer answered? _____

Please rank the following types of prayer in order of importance.

Intercessory prayer _____

Petitionary prayer _____

Confessional prayer _____

Prayer of thanksgiving _____

Prayer of adoration _____

Prayer of dedication _____

Prayer for guidance _____

What theological resources (theories, books, etc.) have shaped your understanding of prayer? _____

What psychological resources have shaped your understanding of prayer? _____

What practical experiences have shaped your understanding of prayer? _____

How do you distinguish prayer from meditation, contemplation and other devotional activities? _____

PROBLEMS

What theoretical problems have you regarding prayer?
(Please specify and explain)

Understanding the effectiveness of prayer _____

Theological basis of prayer _____

Psychological basis of prayer _____

Other _____

What practical problems have you regarding prayer?
(Please specify and explain)

Lack of time or conducive setting _____

Lack of resources to inform and stimulate prayer _____

Need for new techniques and styles of prayer _____

Lack of motivation _____

Other _____

INDICATION OF FURTHER INTEREST

If you have no regular prayer discipline, do you want to establish one? YES NO

Do you want to learn more about prayer (new understandings, techniques, etc.)? YES NO

Please indicate in which of the following activities you would be interested:

Obtaining an annotated reading list of materials regarding prayer theory and practice _____

Participation in a weekly class or study group _____

Participation in a prayer group _____

Participation in short, intensive retreat/workshops _____

Other (please specify): _____

None _____

INTERPRETATION OF DATA²

Comments on sample

The questionnaire was placed in the campus mailboxes of 240 School of Theology students on December 10, 1972. Though I requested that they be returned by December 15, I subsequently distributed a memo encouraging further returns by January 12, 1973, by which deadline I had received 52 copies of the survey. These 52 copies, which constitute a 22% return, are the source for all the data reported here. I noted earlier the reasons for polling the whole student body, rather than selecting a representative sample for this survey. It might be interesting, however, to use some of the "Personal Information" responses to make a comparison of our sample with the student body as a whole.³ This might reveal whether our sample is, in any sense, representative of the whole student population of the School. The following charts present such a comparison, based on three factors: degree program, denomination, year at STC.

²For a complete compilation of the data discussed in this section, see Appendix A.

³All figures relating to the whole student population of the School of Theology come from "Fall 1972 Enrollment Report", a document provided by the Registrar's Office of the School.

Percentages of Students in Various Degree Programs

	% of sample	% of total student population
Master of Religion/ Master of Theology	17 (21) ⁴	16 (18)
Doctor of Religion/ Doctor of Ministry	63 (66)	50 (65)
Doctor of Theology/ Doctor of Philosophy	15 (14)	10 (16)
Special	- (-)	4 (-)
Academy	2 (-)	20 (-)
Blank	2 (2)	- (-)

Percentages of Students of Various Denominations

	% of sample	% of total student population
United Methodist Church	46	43
Disciples of Christ	13	11
Episcopal	10	8
Presbyterian	8	7
United Church of Christ	4	5

⁴The figures in parentheses represent "corrections" achieved by dropping from both our sample and the total population all Special students and Academy students. Most of these students did not receive the questionnaire, so their presence in the total population distorts the picture. The corrected figures, which take into account only candidates for Masters and Doctoral degrees, makes a much closer comparison.

	% of sample	% of total student population
Reformed	2	-
Roman Catholic	2	2
United Church of N. India	2	0.5
Church of the Brethren	2	1
Interdenominational	4	-
Blank	4	4
Other	-	14
Lutheran	4	5

Time Spent at School of Theology⁵

Year	% of sample	% of total student population
1	31	27
2	19	25
3	21	18
4+	25	31
Blank	4	-

The figures in these charts (especially the corrected degree-program figures and the denomination figures) reveal that our sample may, indeed, be fairly representative of the whole student body, at least in relation to these

⁵This is highly tentative. The School figures represent years in terms of credits accumulated, while our figures represent years in residence (hence our lumping of those with more than four years' residence into the last category, "4+"). This chart may give some impression of the distribution in this category, however. Another distorting factor is that the School figures on this matter represent only those students in the Masters and professional Doctoral (RelD/DMin) programs.

factors. This revelation is, perhaps, more interesting than compelling, and we shall not argue the point if challenged. This study will not stand or fall on the representativeness of the sample from which the data has come.

But what can we learn from the data that we have gathered? What generalizations can we draw from this listing of numbers? I shall now offer some brief interpretive comments which represent the conclusions I have drawn from the responses to my questionnaire; also, I shall make some qualifying remarks in relation to some of these conclusions, most of which spring from the responses themselves.

Personal Information

Though the inclusion of name, address and phone number was optional, 38 (73%) listed their name, 31 (60%) their phone number, and 33 (63%) their address.

More first-year students responded than did those of any other length of stay at the School, though the responses were fairly well distributed among those having been here from 1-4 years. Nearly two-thirds of those responding were under 27 years old; nearly one-half were Methodists; two-thirds were enrolled in the professional doctoral program (Doctor of Religion or Doctor of Ministry); over one-third were preparing for the parish ministry,

and the same number (though not necessarily the same people) were presently employed by churches as ministers. This, then, was a general picture of those who responded to this questionnaire on prayer.

Attitudes

Over half of the reactions to the word "prayer" were positive (higher than I expected), while 25% indicated either a neutral or ambivalent reaction. Most students agreed that public prayer is ritualistic and ceremonial, though several were careful to note that this was not intended to be a negative judgement. This latter feeling also seemed to be expressed by the slight majority who held private prayer to be no more effective or useful than public prayer. More than three-fourths of those who responded agreed that prayer is necessary for a rich Christian life, while slightly fewer agreed that praying is a good thing to do, whether or not it is necessary.⁶ Nearly all agreed that prayer is useful and helpful, and the responses were nearly evenly split as to the theologically problematic nature of prayer (though those who dis-

⁶The second of these statements seemed to confuse some students who felt compelled to disagree with it because they wanted to affirm the necessity of prayer. Evidently, I failed to make clear that each question was to be answered without reference to the others, and some felt that a positive response to the first cancelled out the second.

agreed held a slight edge).

Generally, then, the students who responded to the questionnaire had positive attitudes toward prayer. Most reacted positively to the word "prayer", agreed that prayer is necessary for a rich Christian life, and is useful and helpful, and denied that it is theologically problematic. This evidence challenges the second point of my thesis (that STC students generally reject prayer), though it does not deny it altogether. Even though those who responded tended to be more sympathetic to the life of prayer than I assumed, there were still a significant number whose reaction was less than sympathetic. And one might argue that those most likely to respond to a questionnaire such as mine would be those most sympathetic to the subject, leaving us free to speculate that a lack of response from three-fourths of the student community may in fact be a "silent response" of either rejection or (as is more likely) indifference.

Practices

Nearly everyone acknowledged some sort of prayer-practice, confirming further the generally positive view of prayer noted in earlier responses. While nearly half of the students indicated that most of their praying is done in private, most of the other half pray both alone and in groups. Several noted, however, that they wished

to emphasize the "most" in the question, "Where is most of your praying done?", explaining that their responses were only general indications of where they did most of their praying.

40% of the students said they pray several times a day, while another 40% pray either once each day or several times each week. Over two-thirds noted that they generally pray for less than 5 minutes at a time, while nearly no one prays for more than 15 minutes at a time. Further, the chart that combines frequency and length of prayer reveals that 20% pray several times each day for less than 5 minutes and another 20% pray several times each week for less than 5 minutes. The rest of the students are scattered among the other combinations of frequency and length.

To determine the over-all ranking of the types of prayer according to the amount of time spent on each, I used the following procedure: I assigned the ranks new values in inverse order (first place assumed a value of 7, second place a value of 6, and so on, with blanks having a value of 0), each of which was multiplied by the number of students assigning the given rank to a particular type of prayer.⁷ For example, 10 students listed Intercession in first place, giving a value number of 10

⁷See chart on p.53.

(number of students) x 7 (value of first place) = 70. I then added the figures for each type of prayer (for ranks 1-7) to arrive at a total value for each. These total values, listed in descending order, indicate the over-all ranking for the types of prayer listed. The application of this procedure produced the following results:

<u>Type</u>	<u>Total value</u>
1. Thanksgiving	- 246
2. Confession	- 234
3. Seeking Guidance	- 223
4. Intercession	- 214
5. Petition	- 182
6. Adoration	- 111
7. Dedication	- 94
8. Other:	
Prayer of unity	- 7
Prayer for right action	- 5
Communication	- 3
Participation in creation	- 3

This list indicates the order of the various types of prayer in terms of the amount of time spent on each by those who responded to the questionnaire. The list of total values gives some indication of the degree of difference between the types.

Only one-fourth claim to have maintained a regular prayer discipline for any length of time, though several others noted that although they had no such discipline at the present time, they had maintained such a practice in the past. Those who acknowledged a regular prayer dis-

cipline were fairly evenly split over the difficulty of establishing and maintaining that practice. On the question of using aids to start praying, there was again a nearly even split, with around 40% on each side of the question. The aids used most often are Bible reading and devotional reading, while written prayers and lists of issues and persons are also used by some.

Over three-fourths claimed that prayer has helped their spiritual growth and development, and 35 specified how this happened.⁸ Nearly all noted that they practice some other spiritual discipline(s) in addition to prayer, with reading, meditation and Bible study leading the list.

Generally, the responses to these questions regarding prayer-practices tend to confirm the positive feelings expressed toward prayer in the preceding section, especially the fact that 90% of those responding acknowledged some sort of prayer-life and the practice of other spiritual disciplines and nearly as many admitted that prayer had helped their spiritual growth in some way. However, much of the other data regarding the practice of prayer serves to qualify this conclusion or, at least, reveal that positive attitudes do not necessarily result in practice. The frequency of prayer and the length of

⁸See generalized responses to "How has prayer helped your spiritual growth?", p.78.

time spent in prayer indicate a rather casual treatment of the subject, rather than a rigorous, disciplined practice.⁹ An exception to this can be found among those who claimed a regular prayer discipline: 77% of these persons claimed to pray several times daily, and 55% claimed to pray several times daily for more than five minutes at a time.¹⁰ I take this as evidence of a serious and disciplined approach to the life of prayer; however, those who claimed to maintain some sort of prayer discipline represent only one-fourth of those who responded to the questionnaire, further supporting our earlier conclusion.

Finally, the ranking of prayer-types according to time spent on each reveals that such praying as is done in this community is primarily thanksgiving, confession, and seeking guidance. Intercession and petition lie somewhere in the middle, and adoration and dedication are the least popular kinds of prayer in this seminary community.

⁹This evaluation is based on the assumption that a serious and disciplined practice of prayer is indicated by frequent and lengthy prayer-periods. My data reveals that, while 40% pray several times daily, over one-half of these people pray less than five minutes at a time. The rest of the students who responded pray less often, and only one-third pray for more than five minutes at a time. All of this indicates, to me, a casual and superficial cultivation of prayer in this seminary community.

¹⁰See chart on p.52.

Understandings

In this section of the questionnaire, I asked for another ranking of prayer-types, this time based on the importance assigned to each one (as opposed to time spent on each, as in the previous ranking).¹¹ I thought that there might be some difference between the priorities of time people assigned to various kinds of prayer and the abstract "importance" they assigned to the same. Using the method of ranking outlined on pp. 26-27, I obtained the following results:

<u>Type</u>		<u>Total value</u>
1. Thanksgiving	-	234
2. Intercession	-	212
3. Confession	-	192
4. Guidance	-	183
5. Adoration	-	174
6. Petition	-	157
7. Dedication	-	116

As I expected, there were some differences between this ranking of importance and the previous ranking of time spent. In both cases, "Thanksgiving" headed the list and "Dedication" was least popular. "Adoration" and "Petition" switched between fifth and sixth places on the two lists. The most significant difference was in the rank

¹¹See chart on p.56.

assigned to "Intercession": while students ranked it second in importance, they indicated that it was fourth in the amount of time they spent on it, following "Thanksgiving", "Confession" and "Seeking Guidance." "Confession" and "Seeking Guidance" appeared in the same order on both lists, though they were both moved down one place on the "Importance" list by the higher rank assigned to "Intercession".

Problems

Though there will be a further listing and discussion of problems concerning prayer in a few pages, we might note here that most of the theoretical problems indicated by students concerned the theological and psychological bases of prayer. There is, however, considerable over-lapping among the various categories, as an examination of the list on pages 84-86 will reveal. The most serious practical problems seemed to be a need for a time and setting conducive to prayer, a need for new techniques and, most importantly, a need for some sort of motivation. These problems will receive more attention as we proceed.

Indication of Further Interest

Relatively few students expressed a desire to establish a regular prayer discipline, but two-thirds of

them noted that they want to learn more about prayer.

While there was some interest in prayer groups and study groups, there was twice as much support for the planning of workshops and the distribution of reading lists on prayer, a fact which affected our work in the second half of this paper.

COMPARISON OF SUB-GROUPS¹²

One way to draw a richer and fuller picture of the seminary community's practices and feelings in relation to prayer is to compare various sub-groups from within that community. These sub-groups are created by the separation of the questionnaires into groups based on different responses to the same questions; a comparison of the responses these groups made to other questions can often provide interesting results. This was the case in my comparison of a variety of sub-groups.

Comparison of Those With and Without a Regular Prayer Discipline¹³

The responses to my question "If you have a regular prayer discipline, how long have you maintained it?", revealed that thirteen persons (25% of my total sample) were currently maintaining such a discipline. I compared these thirteen questionnaires with the thirty-nine which were left blank or indicated that the student had no such discipline, noting their responses to many of the other questions on the survey. That comparison has led me to several conclusions.

¹²For a complete compilation of the data discussed in this section, see Appendix B.

¹³See pp.59-63.

Those with a prayer discipline expressed more positive attitudes toward prayer than did those without such a discipline. Twice as many of those with a discipline reacted positively to the word "prayer" than those without, while half-again as many of those with a discipline agreed that prayer was a good thing to do as those without. While both groups generally agreed that prayer had helped their spiritual growth, slightly more of those with a discipline agreed that this was true; similarly, slightly more of those with a discipline agreed that prayer is necessary for a rich and mature Christian life. Those with a discipline were evenly split on whether public prayer was ritualistic and ceremonial, but significantly more of those without a discipline agreed that this was so; similarly, while those with a discipline were fairly evenly split on the greater effectiveness of private prayer, most of those without a discipline felt that private prayer was no better than public prayer.

The two groups also differed in their prayer-practice. Most of those with a discipline do most of their praying privately, with one-third noting that they spend time in both private and corporate prayer; those without a discipline were fairly evenly divided between private and a combination of private and corporate prayer, with several indicating that most of their praying was done in groups. Nearly all those with a discipline pray

at least daily, while less than half of those without a discipline do so; also, those with a discipline tend to pray for longer periods of time as well as more frequently. Generally, more of those with a discipline tend to use aids to prayer, and practice other spiritual disciplines (especially meditation and devotional reading). Also, more of those with a discipline do not distinguish between prayer and other devotional practices, while those who have a discipline and do make such a distinction tend to stress "expectation" as characteristic of prayer.

Finally, twice as many of those without a regular prayer discipline agreed that prayer is theologically problematic as those with such a discipline: Nearly twice as many of the same group noted theoretical problems in relation to prayer, while slightly more of those with a discipline noted practical prayer problems. This last result may indeed be the consequence of a higher degree of prayer-activity among those with such a discipline.

Those who claim a regular prayer discipline, then, tend to hold more positive attitudes toward prayer, experience fewer theoretical and more practical problems, pray more often, more privately, and for longer periods, use more aids to prayer, and practice other spiritual disciplines than those without such a discipline.

Comparison of Those With Differing Reactions to "Prayer"¹⁴

When asked to react to the word "prayer", twenty-eight indicated a positive reaction, eleven a negative reaction, five indicated no reaction, and eight offered their own personal formulation (most of which indicated some degree of ambivalence). I compared the responses of these four groups to many of the other survey questions, with special attention to the "positive" and "negative" groups, and arrived at the following conclusions.

The "negative" and "no reaction" groups agreed to the ritualistic nature of public prayer more than the others; the same groups held that private prayer is no more effective than public prayer, while the "positive" group disagreed. Nearly all of the "positive" group agreed that prayer is necessary for a rich and mature Christian life, while only half of the "negative" group agreed. Similarly, all of the "positive" and "other" groups claimed that prayer helped their spiritual growth, while far fewer of the "negative" and "no reaction" groups made the same claim.

Most of the "positive" group claimed to pray several times daily, while most of the "no reaction" group claimed to pray at least once daily: The other groups

¹⁴See pp.64 - 71 .

were split among several categories of frequency. Generally, those in the "positive" group tended to pray for longer periods of time than the others. In the ranking based on time spent on various types of prayer, the "positive" group spent less time in confession than the others, while the "negative" group spent less time in petitionary prayer. The "other" group was notable in its emphasis on confession and its neglect of thanksgiving, which topped the lists of the others. In the ranking based on the importance assigned each type of prayer, the "positive" group placed more emphasis on prayers for guidance than did the others, and the same group neglected confession significantly more. The "no reaction" group relegated prayers for guidance to last place, and the "other" group again emphasized confession above all other types.

None of the "negative" group claimed to have a regular prayer discipline, but nearly half of the "positive" group did; similarly, none of the "negative" group claimed to use aids to prayer, while half of each of the other groups use such aids. Also, 80% of the "negative" and "no reaction" groups noted that they practiced other spiritual disciplines, but all of the "positive" and "other" groups claimed such a practice.

Finally, one-fourth of the "positive" group agreed that prayer was theologically problematic, while

more than one-half of the "negative" group, more than one-third of the "no reaction" group, and three-fourths of the "other" group agreed with the same statement. This was born out in the listing of problems late in the questionnaire, when over half of the "positive" group indicated no theoretical problems with prayer; only from one-fourth to one-third of the other groups made the same claim. The situation was different in relation to practical problems; the "no reaction" group claimed the fewest such problems, while only slightly more of the "positive" group noted no practical problems than the "negative" and "other" groups.

The "positive" group, then, tended to carry its positive attitude through into other sections of the questionnaire, including those dealing with practices and problems. The "negative" group, too, seemed fairly consistent in this respect. The other two groups exhibited no consistent pattern, each one allying itself sometimes with the "positive" group and sometimes with the "negative".

Comparison of Those Who Ranked Different Types of Prayer
First in Terms of Time Spent on Each¹⁵

Though we have derived a general over-all ranking of types of prayer based on the amount of time students spend on each, the chart on page 53 reveals the wide diversity among the rankings of individual students. In an effort to determine whether different ways of ranking prayer affected attitudes and practices in a significant way, I compared the sub-groups who listed each type of prayer in first place, recording their responses to other of the survey questions and examining the data. Though dividing my already-small sample into six sub-groups made generalization difficult and hazardous, I have drawn a number of tentative conclusions from my examination of the data.

The most positive reaction to "prayer" came from the Intercession group. The Confession and Adoration groups supported the superior effectiveness of private prayer most strongly, while the Intercession and Petition groups disagreed. The Confession and Adoration groups found prayer most problematic theologically, and the Guidance and Intercession groups found it least so. The Adoration group contained the greatest number with a

¹⁵See pp. 72 - 77 .

regular discipline, while the Confession and Guidance groups contained the greatest number without such a discipline. Likewise, the Adoration group was most likely to use aids to prayer, and the Guidance group was least likely to do the same. All the groups were strong in their affirmation of spiritual growth facilitated by prayer, though the Intercession and Petition groups were less so than the others. The Confession, Adoration and Thanksgiving groups had the most people who prayed at least daily; the Petition group, on the other hand, seemed to pray least frequently. The Confession, Adoration and Intercession groups had the most people who prayed for more than five minutes at a time.

In the ranking of types based on time spent on each, there are just a couple of interesting things to note. Adoration and Dedication appear at the bottom of every list (except that of the Adoration group, of course). The Guidance group ranked Intercession lower than the other groups, the Petition group did the same with Thanksgiving, as did the Adoration group with Petition. In the ranking based on importance assigned to each type, the Adoration group again put Petition at the bottom of its list. The Thanksgiving group indicated that Adoration was more important than did the other groups (except the Adoration group), as did the Petition group with Guidance. It is also interesting to note that, while most of

the groups assigned a high degree of importance to the type of prayer on which they spent most time, the group which spent most time on Petition ranked that near the bottom in terms of importance.

Finally, we can draw certain highly tentative conclusions based on those groups which were mentioned above as having responded significantly differently from the others on several questions. The Intercession group seems to have strong positive attitudes toward prayer and a reasonably strong practice. The Adoration group has perhaps the strongest practice, maintaining a regular discipline and praying often and long; the Confession group, while not claiming the same degree of discipline, also prays frequently and for longer periods than other groups do. The Petition group, on the other hand, seems to have a weak practice and indifferent attitudes. The Confession and Adoration groups seem to agree most often and most significantly, while the Adoration and Guidance groups seem to disagree most often and most strongly.

INTERPRETATION OF ESSAY-RESPONSES¹⁶

Practices

As the students specified the ways in which prayer has helped their spiritual growth, most spoke in terms of an intensified relationship with God and an increased awareness of His presence and guiding strength. The other most important benefits of praying include: increased self-awareness, improved relationships with others, and increased faith and sense of direction.

Understandings

The variety of definitions of prayer offered by the seminarians contained a number of common elements, together with a wide range of special emphases. The most common definitions included the following elements: an active response or appeal to God with the aim of achieving personal integration and wholeness and relationship with God and all things, together with an openness to God with the aim of discovering His purposes and aligning oneself with them. Other important elements include an acknowledgement of God's power and presence and the notion

¹⁶For a generalized presentation of these essay-responses as they appeared on the questionnaires, see Appendix C.

of communication with God. There was also a tendency to stress the human element of prayer and minimize God's role, though this was not prominent.

When asked how prayer is answered, most pointed to a change in the person who prays (new insight and awareness) and noted that prayer is more useful in discovering and accepting God's will than in changing it. Only a few claimed that prayer significantly affects God's activity or leads to miraculous events. A significant number (around 20%) noted that they had no idea how prayer is answered.

When asked how they distinguished prayer from other forms of devotional activity, one-third said they made no such distinction. Of those who did make a distinction, most stressed the active, personal confrontation with God which lies at the heart of prayer. Verbalization and the expectation of some sort of result or reply were also mentioned as characteristic of prayer. A few preferred to think of prayer as a broad, over-arching category, under which to subsume other devotional activities and techniques.

DETERMINATION OF PROBLEMS¹⁷

Lists of students' prayer-problems appear in Appendix E. These lists of theoretical and practical problems provided much of the direction and focus for the second half of this paper: the study programs were designed to deal specifically with the most pressing among them. But to make them more useful and manageable, I condensed the lists and isolated those questions which were both most common and most substantive. The resulting list appears on this page and the next two pages.

Theoretical Problems

Understanding the effectiveness of prayer:

Do our expectations influence the effectiveness of prayer?

Does prayer affect God or anything beyond ourselves?

How can prayer be understood as effective in a non-magical sense?

Theological basis of prayer:

What kind of God makes prayer possible (Transcendent? Immanent? Process?)

How does God act in history and in our lives?

How does man move God?

If God knows all, why must we tell Him things?

¹⁷For a complete listing of problems mentioned by students on the questionnaire, see Appendix E.

Psychological basis of prayer:

Does prayer have a psychological basis (other than wishful thinking or Positive Mental Attitude)?

What is psyche-spirit-body relationship in man?

Can psychology and theology be separated?

What about the challenge of secularism?

Other theoretical problems:

Does prayer "work" or make a difference?

Is prayer more than resignation, acceptance of status quo?

How is prayer to be distinguished from other devotional activities?

What about the lack of good, strong, substantive, realistic material on prayer, needed to provide an alternative to the old pietistic stuff?

Practical Problems

Time and setting:

How does one find a silent spot to pray?

How does one find a small, private area to pray?

Resources:

What are some good resources?

Techniques:

What are some helpful non-verbal prayer techniques?

What about developing a secularized spiritual discipline?

Motivation:

How does one find sufficient motivation besides fear, pain, etc.?

Other practical problems:

How does one establish discipline, especially when pre-occupied with other things and seemingly getting along without prayer?

How can one generate social or peer-group support in cultivating the spiritual life?

How can one "objectify" prayer (make it into a special kind of activity as opposed to a total life-orientation) and make it spontaneous and real?

How is prayer to be shared with others?

This listing of problems points in the directions that I moved when my survey was complete. These are the questions that my programs of study and action were designed to answer or at least acknowledge. I was not, by any means, able to deal with all of these questions as fully and as carefully as I might wish, and my answers may have failed to satisfy the questioners; I did, however, attempt a serious response to as many of these questions as I was able.

APPENDICES - PART I

Compilation of Data

The following pages present a compilation of the data received from the copies of the survey that were returned to me. Of 240 copies that were distributed, 52 were returned and provide the information presented here. The listing of the survey data is done in five sections:

Appendix	Page
A. Statistical charts which summarize the responses to all "Personal Information", "Attitudes" and "Indications of Further Interest" questions, most of the "Practices" questions and one of the "Understandings" questions.	48
B. Statistical charts which summarize the responses of various sub-groups to many of the survey questions, providing a comparison among different segments of the seminary community.	59
C. A generalized presentation of essay-responses to questions of definition and understanding, including how prayer has helped spiritual growth.	78
D. A listing of theological, psychological, practical and technical resources suggested by respondents as helpful in understanding and practicing prayer.	80
E. A listing of theoretical and practical problems specified by respondents.	84

Where further explanation is needed or where further information is available elsewhere in the paper, this will be noted.

APPENDIX A

COMPILATION OF DATA

Personal Information:

<u>Age:</u>	22-26 yrs. - 31 (60%) ¹	37-41 yrs. - 3 (6%)
	27-31 yrs. - 7 (13%)	42-46 yrs. - 1 (2%)
	32-36 yrs. - 7 (13%)	50 yrs. & over - 1 (2%)
		Blank - 2 (4%)

<u>Year at STC:</u>	1 yr. - 16 (31%)
	2 yrs. - 10 (19%)
	3 yrs. - 11 (21%)
	4 yrs. - 10 (19%)
	5 yrs. - 2 (4%)
	6 yrs. - 1 (2%)
	Blank - 2 (4%)
	<u>Total - 52</u>

<u>Denomination:</u>	United Methodist	- 24 (46%)
	Disciples of Christ	- 7 (13%)
	Episcopal	- 5 (10%)
	Presbyterian	- 4 (8%)
	Lutheran	- 2 (4%)
	United Church of Christ	- 2 (4%)
	Reformed	- 1 (2%)
	Roman Catholic	- 1 (2%)
	United Church of N. India	- 1 (2%)
	Church of the Brethren	- 1 (2%)
	Interdenominational	- 2 (4%)
	Blank	- 2 (4%)
	<u>Total - 52</u>	

¹ All percentages noted on these pages are based on the sample of 52 replies and are rounded off to the nearest whole number.

<u>Degree Program:</u>	RelM/ThM	-	9	(17%)
	RelD/DMin	-	33	(63%)
	ThD/PhD	-	8	(15%)
	Special	-	0	(-)
	Academy	-	1	(2%)
	Blank	-	1	(2%)
	<u>Total</u>	-	<u>52</u>	

<u>Vocational Goal:</u>	Parish Ministry	-	20	(38%)
	Counseling	-	9	(17%)
	Teaching	-	6	(12%)
	Chaplaincy	-	2	(4%)
	Christian Ed.	-	1	(2%)
	Evangelistic & Teaching Ministry	-	1	(2%)
	Urban Ministry	-	1	(2%)
	Work with People	-	1	(2%)

Uncertain, but with the
following possibilities:

Parish/Teaching	-	2	(4%)
Chaplaincy/Parish	-	2	(4%)
Religious Ed./Counseling	-	1	(2%)
Chaplaincy/Counseling	-	1	(2%)
Military Chaplaincy/ Evangelistic-Missionary	-	1	(2%)
Communications/Organization	-	1	(2%)
Parish/Research/Film-Making	-	1	(2%)
Blank	-	2	(4%)

Are you now working in a church in a ministerial
position?

Yes - 20 (38%)	Working in a church, but not as a minister - 1 (2%)
No - 29 (56%)	
Blank - 1 (2%)	Working as a volunteer - 1 (2%)

Attitudes

Reaction to the word "prayer":	Negative	-	11	(21%)
	Positive	-	28	(54%)
	None	-	5	(10%)
	Ambiguous	-	1	
	Ambiguous/ Positive	-	1	
	Cautious	-	1	
	It depends	-	4	
	?	-	1	
			8	(15%)

Public prayer is ritualistic and ceremonial.

Strongly agree	- 12	Disagree	- 11
Agree	- <u>25</u>	Strongly disagree	- <u>1</u>
	37 (71%)		12 (23%)
Agree/Disagree	- 1 (2%)		
Blank	- 2 (4%)		

Private prayer is more effective and useful than public prayer.

Strongly agree	- 6	Disagree	- 20
Agree	- <u>13</u>	Strongly disagree	- <u>7</u>
	19 (37%)		27 (52%)
All of the above	- 1 (2%)		
Strongly agree/strongly disagree	- 1 (2%)		
?	- 2 (4%)		
Blank	- 2 (4%)		

Prayer is necessary for a rich Christian life.

Strongly agree	- 25	Disagree	- 6
Agree	- <u>19</u>	Strongly disagree	- <u>1</u>
	44 (85%)		7 (13%)
Blank	- 1 (2%)		

Whether or not it is necessary, praying is a good thing for a Christian to do.

Strongly agree	- 19	Disagree	- 6
Agree	- <u>19</u>	Strongly disagree	- <u>4</u>
	38 (73%)		10 (19%)
?	- 2		
Blank	- <u>2</u>		
	4 (8%)		

Prayer is useful and helpful.

Strongly agree	- 24	Disagree	- 1
Agree	- <u>24</u>	Strongly disagree	- <u>2</u>
	48 (92%)		3 (6%)
?	- 1 (2%)		

Prayer is theologically problematic.

Strongly agree	- 8	Disagree	- 15
Agree	- <u>13</u>	Strongly disagree	- <u>10</u>
	21 (42%)		25 (48%)
Probably	- 1 (2%)		
?	- 2 (4%)		
Blank	- 3 (6%)		

Practice

Do you pray? Yes - 47 (90%)
 No - 5 (10%)

Where is most of your praying done?

Alone	- 22 (42%)
In groups	- 6 (12%)
Both	- 21 (40%)
Blank	- 3 (6%)

How often do you pray?

Several times daily	- 21 (40%)
Once daily	- 9 (17%)
Several times a week	- 12 (23%)
Once a week	- 2 (4%)
Almost never	- 1 (2%)
Only at times of great crisis	- 0 (-)
Other: Intermittently	- 2 (4%)
When I feel like it	- 1 (2%)
Couple of times a week	- 1 (2%)
Blank	- 3 (6%)

How long do you pray?

0-5 min.	- 30 (58%)
5-15 min.	- 2 (4%)
15-30 min.	- 0 (-)
30-60 min.	- 0 (-)
60+ min.	- 0 (-)
Other:	
5-30 min.	- 1 (2%)
15-60 min.	- 1 (2%)
All of the above	- 1 (2%)
Blank	- 3 (6%)

It varies, but generally
as indicated below:

0-5 min.	- 3 (6%)
0-15 min.	- 2 (4%)
5-15 min.	- 6 (12%)
0-5, 15-30 min.	- 1 (2%)
It just varies	- 2 (4%)

How often and long do you pray?²

Several times daily: 0-5 min.	- 9 (17%)
5-15 min.	- 1 (2%)
5-30 min.	- 1 (2%)
15-60 min.	- 1 (2%)

It varies, but generally as
indicated below:

0-5 min.	- 2 (4%)
5-15 min.	- 4 (8%)
0-5, 15-30 min.	- 1 (2%)
All of the above	- 1 (2%)
It just varies	- 1 (2%)

Once daily: 0-5 min.	- 5 (10%)
5-15 min.	- 1 (2%)

It varies, but generally as
indicated below:

0-5 min.	- 1 (2%)
5-15 min.	- 2 (4%)

Several times weekly: 0-5 min.	- 10 (19%)
It varies, but generally 0-15 min.	- 2 (4%)

Once weekly: 0-5 min.	- 2 (4%)
-----------------------	----------

Almost never: 0-5 min.	- 1 (2%)
------------------------	----------

Other: Intermittently, 0-5 min.	- 1 (2%)
It varies	- 1 (2%)

A couple of times each week, 0-5 min.	- 1 (2%)
--	----------

When I feel like it, 0-5 min.	- 1 (2%)
Blank	- 3 (6%)

² The responses to the previous two questions were compiled separately. This set of figures represents the way the frequency and length of prayer were indicated in combination on the questionnaires that were returned.

Indicate in the order of time spent on each, those of the following types of prayer which you normally practice:³

T Y P E	<u>RANK</u>								
	1	2	3	4	5	6	7	8	Blank
Intercession	10(19%)	11(21%)	7(13%)	6(12%)	4(8%)	3(6%)	1(2%)	-	10(19%)
Petition	4(8%)	10(19%)	9(17%)	8(15%)	3(6%)	2(4%)	4(8%)	-	12(23%)
Confession	11(21%)	5(10%)	11(21%)	6(12%)	3(6%)	3(6%)	3(6%)	-	10(19%)
Thanksgiving	16(31%)	9(17%)	8(15%)	5(10%)	5(10%)	2(4%)	1(2%)	-	6(12%)
Adoration	7(13%)	2(4%)	1(2%)	3(6%)	3(6%)	10(19%)	4(8%)	1(2%)	21(40%)
Dedication	1(2%)	2(4%)	1(2%)	7(13%)	4(8%)	6(12%)	11(21%)	-	20(38%)
Seeking Guidance	15(29%)	8(15%)	4(8%)	5(10%)	9(17%)	1(2%)	1(2%)	-	9(17%)
Other:									
Prayer of unity	1(2%)	-	-	-	-	-	-	-	51(98%)
Prayer for right action	-	-	1(2%)	-	-	-	-	-	51(98%)
Communication	-	-	-	-	1(2%)	-	-	-	51(98%)
Participation in creation	-	-	-	-	1(2%)	-	-	-	51(98%)

³The numbers in this chart indicate the number of students who assigned a given rank to each type of prayer. For example, 10 ranked "Intercession" first.

If you have maintained a regular prayer discipline,
how long have you maintained it?⁴

2 mo. - 2	7 yrs. - 1	None - 26 (50%)
3 yrs. - 2	10 yrs. - 2	Blank - 13 (25%)
4 yrs. - 1	26 yrs. - 1	
5 yrs. - 1	30 yrs. - 1	
6 yrs. - 1	Several years - 1	
Total - 13 (25%)		

Difficult to establish:	Yes - 12 (23%)
	No - 9 (17%)
	Blank - 31 (60%)

Difficult to maintain:	Yes - 11 (21%)
	No - 10 (19%)
	Blank - 31 (60%)

Do you use aids to start praying?

Yes - 20 (38%)	including the following:
No - 22 (42%)	
Sometimes - 1 (2%)	List of persons/issues - 6 (12%)
Blank - 9 (17%)	Bible reading - 12 (23%)
	Devotional reading - 9 (17%)
	Written prayers - 6 (12%)
	Other:
	Silence - 1 (2%)
	Pictures - 1 (2%)
	Revelation - 1 (2%)
	Nature - 1 (2%)
	Meditation - 1 (2%)
	Prayerbooks - 1 (2%)
	Religious thoughts - 1 (2%)
	Notes - 1 (2%)
	Awareness of needs - 2 (4%)
	I Ching - 1 (2%)
	Tarot - 1 (2%)
	Joyous experiences - 1 (2%)
	Favorite Scriptures - 1 (2%)
	Blank - 27 (52%)

⁴Though only 12 persons indicated that they are presently maintaining a regular prayer discipline, several noted that they had done so in the past. These people responded to the following two questions on the basis of their past experience, accounting for the discrepancy between the responses to this question and those of the next two questions (which seem to indicate that more people presently have a prayer discipline than do in fact).

Has prayer helped your spiritual growth and development?⁵

Yes - 45 (87%)
 No - 3 (6%)
 Blank - 4 (8%)

Do you practice other spiritual disciplines?

Yes - 49 (94%) including:
 No - 3 (6%)

Silence	- 25 (48%)
Meditation	- 28 (54%)
Contemplation	- 23 (44%)
Reading	- 32 (62%)
Bible Study	- 27 (52%)
Prayer/Discussion Group	- 15 (29%)
Other:	
Jogging	- 1 (2%)
"Thoughtless Awareness"	- 1 (2%)
Writing	- 1 (2%)
Unspecified	- 1 (2%)
Blank	- 2 (4%)

⁵For responses to "How has prayer done this?", see p.78.

Understandings

Rank the following types of prayer in order of importance:⁶

	<u>RANK</u>							<u>Blank</u>
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	
Intercession	10(19%)	7(13%)	14(27%)	5(10%)	1(2%)	3(6%)	1(2%)	11(21%)
Petition	5(10%)	3(6%)	9(17%)	8(15%)	5(10%)	4(8%)	4(8%)	13(25%)
Confession	8(15%)	6(12%)	9(17%)	10(19%)	2(4%)	3(6%)	3(6%)	11(21%)
Thanksgiving	13(25%)	14(27%)	4(8%)	4(8%)	7(13%)	1(2%)	-	9(17%)
Adoration	12(23%)	4(8%)	5(10%)	7(2%)	4(8%)	10(19%)	5(10%)	11(21%)
Dedication	3(6%)	2(4%)	2(4%)	5(10%)	10(19%)	5(10%)	13(25%)	12(23%)
Guidance	12(23%)	5(10%)	4(8%)	4(8%)	7(13%)	4(8%)	4(8%)	12(23%)

⁶The numbers in this chart indicate the number of students who assigned a given rank to each type of prayer. For example, 10 students ranked "Intercession" as most important. 5

Problems

What theoretical problems have you regarding prayer?⁷

Understanding the effectiveness	- 11 (21%)
Theological basis	- 18 (35%)
Psychological basis	- 15 (29%)
Other	- 5 (10%)
Blank	- 21 (40%)

What practical problems have you regarding prayer?⁸

Lack of time or setting	- 10 (20%)
Lack of resources	- 3 (6%)
Need for new techniques	- 10 (20%)
Lack of motivation	- 14 (27%)
No problems	- 1 (2%)
Other	- 11 (21%)
Blank	- 16 (31%)

Indication of Further Interest

If you have no regular prayer discipline, do you want one?

Yes	- 10 (20%)
No	- 17 (33%)
Perhaps	- 2 (4%)
Yes and No	- 1 (2%)
Blank	- 22 (42%)

Do you want to learn more about prayer?

Yes	- 35 (67%)
No	- 6 (12%)
Possibly	- 1 (2%)
Yes and No	- 1 (2%)
Blank	- 9 (17%)

⁷For a complete list of specific theoretical problems, see pp.84-85.

⁸For a complete list of specific practical problems, see pp.85-86.

Please indicate in which of the following activities you would be interested:

Reading list	- 19 (36%)
Class/Study group	- 10 (20%)
Prayer group	- 11 (21%)
Workshop	- 23 (44%)
Other:	
Reading dissertation	- 1 (2%)
Worship	- 1 (2%)
None	- 10 (20%)
Blank	- 7 (13%)

APPENDIX B

COMPILATION OF COMPARATIVE RESPONSES

Comparison of those with and without a regular prayer discipline⁹

<u>Attitudes</u>	<u>With Discipline</u> ¹⁰	<u>Without Discipline</u> ¹¹
Reaction to the word "prayer":		
Negative	-	11 (28%)
Positive	11 (85%)	17 (44%)
None	1 (8%)	4 (10%)
Other	1 (8%)	7 (18%)
Public prayer is ritualistic and ceremonial.		
Strongly agree	2 4-6 (46%)	10 21-31 (79%)
Agree	4	21
Disagree	6 -6 (46%)	5 1-6 (15%)
Strongly disagree	-	1
Other	-	1 (3%)
Blank	1 (8%)	1 (3%)
Private prayer is more effective and useful than public prayer.		
Strongly agree	2 3-5 (38%)	4 10-14 (36%)
Agree	3	10
Disagree	3 1-4 (31%)	17 6-23 (59%)
Strongly disagree	1	6
Other	2 (15%)	2 (5%)
Blank	2 (15%)	-

⁹See p. 54 and discussion on pp. 33-35. Thirteen persons claimed an on-going discipline and thirty-nine persons denied such a practice or failed to respond at all, thus providing the two groups represented here.

¹⁰Percentages in this column are derived from a base of 13.

¹¹Percentages in this column are derived from a base of 39.

	<u>With Discipline</u>	<u>Without Discipline</u>
Prayer is necessary for a rich Christian life.		
Strongly agree	8-12(92%)	17-32(82%)
Agree	4	15
Disagree	-(-)	6-7(18%)
Strongly disagree	-	1
Blank	1 (8%)	-

Whether or not it's necessary,
praying is a good thing for a
Christian to do.

Strongly agree	8-12(92%)	11-26(66%)
Agree	4	15
Disagree	-(-)	6-10(26%)
Strongly disagree	-	4
Other	-	2(5%)
Blank	1 (8%)	1(3%)

Prayer is theologically
problematic.

Strongly agree	1-3(23%)	7-18(46%)
Agree	2	11
Disagree	2-6(46%)	13-19(49%)
Strongly disagree	4	6
Other	2 (15%)	1(3%)
Blank	2 (15%)	1(3%)

Practice

Where is most of your
praying done?

Alone	8 (62%)	14 (36%)
In groups	-	6 (15%)
Both	5 (38%)	16 (41%)
Blank	-	3 (8%)

How often and long do you
pray?

Several times daily,

0-5 min.	2 (15%)	7 (18%)
5-15 min.	1 (8%)	-
5-30 min.	-	1 (3%)

	<u>With Discipline</u>	<u>Without Discipline</u>
It varies, but generally as indicated below:		
0-5 min.	1 (8%)	1 (3%)
5-15 min.	3 (23%)	1 (3%)
0-5, 15-30 min.	1 (8%)	-
All of the above	1 (8%)	-
It just varies	-	1 (3%)
Once daily,		
0-5 min	-	5 (15%)
5-15 min.	-	1 (3%)
It varies, but generally as indicated below:		
0-5 min.	1 (8%)	-
5-15 min.	1 (8%)	1 (3%)
Several times weekly,		
0-5 min.	-	10 (26%)
It varies, but generally 0-15 min.	-	2 (5%)
Once weekly, 0-5 min.	-	2 (5%)
Almost never, 0-5 min.	-	1 (3%)
Other	1 (8%)	3 (8%)
Blank	-	3 (8%)
Do you use aids to start praying?		
Yes	7 (54%)	13 (33%)
No	5 (38%)	17 (44%)
Other	1 (8%)	-
Blank	-	9 (23%)
If yes, indicate which of the following:		
List of persons/issues	3 (23%)	3 (8%)
Bible reading	5 (38%)	7 (18%)
Devotional reading	4 (31%)	5 (13%)
Written prayers	4 (31%)	2 (5%)
Other	5 (38%)	9 (23%)
Blank	4 (31%)	23 (59%)

	<u>With</u> <u>Discipline</u>	<u>Without</u> <u>Discipline</u>
Has prayer helped your spiritual growth and development?		
Yes	13 (100%)	32 (82%)
No	-	3 (8%)
Blank	-	4 (10%)

Do you practice other spiritual disciplines?

Yes	13 (100%)	36 (92%)
No	-	3 (8%)
If yes, indicate which of the following:		
Silence	7 (54%)	18 (46%)
Meditation	11 (85%)	17 (44%)
Contemplation	6 (46%)	17 (44%)
Reading	10 (77%)	21 (54%)
Bible study	7 (54%)	19 (49%)
Prayer/discussion group	4 (31%)	11 (28%)
Other	1 (8%)	3 (8%)
Blank	-	3 (8%)

Understandings

How do you distinguish prayer from meditation, contemplation and other devotional activities?

I don't	5 (38%)	11 (28%)
Prayer includes expectation	2 (15%)	-
Prayer is more active	3 (23%)	8 (21%)
Prayer focuses more on God's presence	-	6 (15%)
Prayer is <u>more</u>	-	3 (8%)
Prayer is verbal	-	2 (5%)
Other	1 (8%)	2 (5%)
Blank	2 (15%)	7 (18%)

Problems

What theoretical problems have you regarding prayer?

Theological basis	1 (8%)	17 (44%)
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	<u>With Discipline</u>	<u>Without Discipline</u>
Understanding the effectiveness of prayer	2 (15%)	9 (23%)
Psychological basis	3 (23%)	12 (31%)
Other	3 (23%)	2 (5%)
None	8 (62%)	13 (33%)

What practical problems have you regarding prayer?

Lack of conducive time or setting	4 (31%)	6 (15%)
Lack of resources	-	3 (8%)
Need for new techniques	3 (23%)	18 (64%)
Other	5 (38%)	6 (15%)
None	3 (23%)	14 (36%)

Comparison of those with differing reactions to "prayer"¹²

<u>Attitudes</u>	<u>Positive</u> ¹³	<u>Negative</u> ¹⁴	<u>None</u> ¹⁵	<u>Other</u> ¹⁶
Public prayer is ritualistic and ceremonial.				
Strongly agree	$\frac{6}{13}$ -19(68%)	$\frac{3}{6}$ -9(82%)	$\frac{2}{2}$ -4(80%)	$\frac{1}{4}$ -5(63%)
Agree				
Disagree	$\frac{6}{1}$ -7(25%)	$\frac{2}{-}$ -2(18%)	$\frac{1}{-}$ -1(20%)	$\frac{2}{-}$ -2(25%)
Strongly disagree				
Other	-	-	-	$\frac{1}{-}$ (13%)
Blank	2 (7%)	-	-	-
Private prayer is more effective and useful than public prayer.				
Strongly agree	$\frac{5}{6}$ -11(39%)	$\frac{1}{3}$ -4(36%)	$\frac{-}{1}$ -1(20%)	$\frac{-}{3}$ -3(38%)
Agree				
Disagree	$\frac{7}{5}$ -12(43%)	$\frac{5}{1}$ -6(55%)	$\frac{3}{1}$ -4(80%)	$\frac{5}{-}$ -5(63%)
Strongly disagree				
Other	$\frac{3}{2}$ (11%)	$\frac{1}{-}$ (9%)	-	-
Blank	2 (7%)	-	-	-

¹²See p.49 and discussion on pp.36-38.

¹³Percentages in this column are derived from a base of 28.

¹⁴Percentages in this column are derived from a base of 11.

¹⁵Percentages in this column are derived from a base of 5.

¹⁶Percentages in this column are derived from a base of 8.

	<u>Positive</u>	<u>Negative</u>	<u>None</u>	<u>Other</u>
Prayer is necessary for a rich Christian life.				
Strongly agree	19 8-27(96%)	1 5-6(55%)	1 3-4(80%)	4 3-7(88%)
Agree				
Disagree	-(-)	5 -5(45%)	1 -1(20%)	1 -1(13%)
Strongly disagree				
Blank	1 (4%)	-	-	-

Prayer is theologically problematic.

Strongly agree	7 7-7(25%)	2 4-6(55%)	1 1-2(40%)	4 2-6(75%)
Agree				
Disagree	7 9-16(57%)	3 1-4(36%)	3 -3(60%)	2 -2(25%)
Strongly disagree				
Other	2 (7%)	1 (9%)	-	-
Blank	3 (11%)	-	-	-

<u>Practice</u>	<u>Positive</u>	<u>Negative</u>	<u>None</u>	<u>Other</u>
How often and long do you pray?				
Several times daily,				
0-5 min.	7 (25%)	1 (9%)	-	1 (13%)
5-15 min.	1 (4%)	-	-	-
5-30 min.	1 (4%)	-	-	-
15-60 min.	1 (4%)	-	-	1 (13%)
It varies, but generally as indicated below:				
0-5 min.	1 (4%)	-	-	1 (13%)
5-15 min.	4 (14%)	-	-	-

	<u>Positive</u>	<u>Negative</u>	<u>None</u>	<u>Other</u>
0-5, 15-30 min.	1 (4%)	-	-	-
All of the above	1 (4%)	-	-	-
It just varies	1 (4%)	-	-	-
Once daily,				
0-5 min.	2 (7%)	1 (9%)	2 (40%)	-
5-15 min.	1 (4%)	1 (9%)	-	-
It varies, but generally as indicated below:				
0-5 min.	-	-	1 (20%)	-
5-15 min.	1 (4%)	-	-	-
Several times weekly,				
0-5 min.	6 (21%)	2 (18%)	-	1 (13%)
It varies, but generally 0-15 min.	-	-	-	2 (25%)
Once weekly, 0-5 min.	-	2 (18%)	-	1 (13%)
Almost never, 0-5 min.	-	1 (9%)	-	-
Other	1 (4%)	1 (9%)	1 (20%)	1 (13%)
Blank	-	2 (18%)	1 (20%)	-

	<u>Positive</u>	<u>Negative</u>	<u>None</u>	<u>Other</u>
Have you a regular prayer discipline?				
Yes	12 (43%)	-	-	1 (13%)
No	9 (32%)	8 (73%)	2 (40%)	7 (88%)
Blank	7 (25%)	9 (27%)	3 (60%)	-
Do you use aids to start praying?				
Yes	16 (57%)	-	2 (40%)	4 (50%)
No	11 (39%)	8 (73%)	1 (20%)	3 (38%)
Blank	1 (4%)	3 (27%)	2 (40%)	1 (13%)
If yes, including the following:				
List of persons/issues	6 (21%)	-	-	-
Bible reading	9 (32%)	-	1 (20%)	2 (25%)
Devotional reading	7 (25%)	-	1 (20%)	2 (25%)
Written prayers	7 (25%)	-	-	-
Other	8 (29%)	-	1 (20%)	3 (38%)
Has prayer helped your spiritual growth and development?				
Yes	28 (100%)	7 (64%)	2 (40%)	8 (100%)
No	-	2 (18%)	1 (20%)	-
Blank	-	2 (18%)	2 (40%)	-
Do you practice other spiritual disciplines?				
Yes	28 (100%)	9 (82%)	4 (80%)	8 (100%)
No	-	2 (18%)	1 (20%)	-
If yes, including the following:				
Silence	13 (46%)	6 (55%)	-	6 (75%)

	<u>Positive</u>	<u>Negative</u>	<u>None</u>	<u>Other</u>
Meditation	19 (68%)	3 (27%)	1 (20%)	5 (63%)
Contemplation	14 (50%)	3 (27%)	1 (20%)	5 (63%)
Reading	20 (71%)	5 (45%)	2 (40%)	4 (50%)
Bible study	18 (64%)	3 (37%)	2 (40%)	3 (38%)
Prayer/discussion group	13 (46%)	2 (18%)	-	2 (25%)
Other	2 (7%)	-	-	1 (13%)

Indicate, in the order of time spent on each, those of the following types of prayer which you normally practice:¹⁷

Positive

1. Thanksgiving - 146
2. Seeking guidance - 129
3. Intercession - 127
4. Petition - 115
5. Confession - 108
6. Adoration - 64
7. Dedication - 42

Negative

1. Thanksgiving - 49
2. Seeking guidance - 46
3. Confession - 36
4. Intercession - 30
5. Adoration - 26
6. Petition - 22
7. Dedication - 11

None

1. Thanksgiving - 21
2. Intercession - 18
3. Seeking guidance - 16
4. Confession - 15
5. Petition - 12
6. Dedication - 10
7. Adoration - 4

Other

1. Confession - 45
2. Intercession - 39
3. Petition - 33
4. Seeking guidance - 31
5. Thanksgiving - 30
6. Adoration - 21
7. Dedication - 11

Rank the following types of prayer in order of importance:

Positive

1. Thanksgiving - 129
2. Intercession - 124
3. Seeking guidance - 114
4. Adoration - 101
5. Confession - 92
6. Petition - 83
7. Dedication - 64

Negative

1. Thanksgiving - 50
2. Intercession - 42
3. Confession - 40
4. Adoration - 40
5. Seeking guidance - 35
6. Petition - 30
7. Dedication - 27

None

1. Thanksgiving - 18
2. Intercession - 13

Other

1. Confession - 42
2. Thanksgiving - 38

¹⁷See p.26 for explanation of the method of ranking used in this item and the next.

- | | |
|-------------------------|--------------------------|
| 3. Confession - 11 | 3. Intercession - 31 |
| 4. Adoration - 11 | 4. Seeking guidance - 30 |
| 5. Petition - 9 | 5. Petition - 24 |
| 6. Dedication - 5 | 6. Adoration - 23 |
| 7. Seeking guidance - 3 | 7. Dedication - 17 |

<u>Problems</u>	<u>Positive</u>	<u>Negative</u>	<u>None</u>	<u>Other</u>
What theoretical problems have you regarding prayer?				
Understanding the effectiveness of prayer	3 (11%)	5 (45%)	1 (20%)	1 (13%)
Theological basis	8 (29%)	6 (55%)	2 (40%)	1 (13%)
Psychological basis	8 (29%)	2 (18%)	1 (20%)	3 (38%)
Other	7 (25%)	2 (18%)	2 (40%)	1 (13%)
None	15 (54%)	3 (27%)	2 (40%)	2 (25%)
What practical problems have you regarding prayer?				
Lack of conducive time or setting	6 (21%)	3 (27%)	1 (20%)	2 (25%)
Lack of resources	2 (7%)	1 (9%)	-	1 (13%)
Need for new techniques	3 (11%)	4 (36%)	-	3 (38%)
Lack of motivation	8 (29%)	4 (36%)	1 (20%)	1 (13%)
Other	8 (29%)	2 (18%)	2 (40%)	3 (38%)
None	9 (32%)	3 (27%)	2 (40%)	2 (25%)

Comparison of those who ranked different types of prayer first in terms of time spent on each.¹⁸

<u>Attitudes</u>	<u>Thanks-giving</u> ¹⁹	<u>Confession</u> ²⁰	<u>Guidance</u> ²¹	<u>Intercession</u> ²²	<u>Petition</u> ²³	<u>Adoration</u> ²⁴
Reaction to the word "prayer":						
Negative	4(25%)	1(9%)	3(21%)	1(10%)	1(25%)	2(29%)
Positive	9(56%)	6(55%)	8(57%)	7(70%)	2(50%)	4(57%)
None	2(13%)	1(9%)	1(7%)	1(10%)	-	-
Other	1(6%)	3(27%)	2(14%)	1(10%)	1(25%)	1(14%)
Blank	-	-	-	-	-	-

¹⁸See p.53 and discussion on pp.39-41. All preference-groups are represented except that which listed dedication in first place. That group was eliminated because it included only one person.

¹⁹Percentages in this column are derived from a base of 16.

²⁰Percentages in this column are derived from a base of 11.

²¹Percentages in this column are derived from a base of 14.

²²Percentages in this column are derived from a base of 10.

²³Percentages in this column are derived from a base of 4.

²⁴Percentages in this column are derived from a base of 5.

	<u>Thanks- giving</u>	<u>Confes- sion</u>	<u>Guidance</u>	<u>Inter- cession</u>	<u>Petition</u>	<u>Adoration</u>
Private prayer is more effective and useful than public prayer.						
Strongly agree	$\frac{1}{3}-4(25\%)$	$\frac{-}{7}-7(64\%)$	$\frac{2}{3}-5(35\%)$	$\frac{-}{1}-1(10\%)$	$\frac{1}{-}-1(25\%)$	$\frac{3}{1}-4(57\%)$
Agree	$\frac{6}{3}-9(56\%)$	$\frac{3}{1}-4(36\%)$	$\frac{6}{1}-7(50\%)$	$\frac{6}{2}-8(80\%)$	$\frac{2}{1}-3(75\%)$	$\frac{3}{-}-3(45\%)$
Disagree	$\frac{2}{1}(13\%)$	$\frac{-}{-}$	$\frac{2}{-}(14\%)$	$\frac{-}{-}$	$\frac{-}{-}$	$\frac{-}{-}$
Strongly disagree	$\frac{1}{-}(6\%)$	$\frac{-}{-}$	$\frac{-}{-}$	$\frac{1}{-}(10\%)$	$\frac{-}{-}$	$\frac{-}{-}$
Other						
Blank						
Prayer is theologically problematic.						
Strongly agree	$\frac{1}{6}-7(44\%)$	$\frac{1}{6}-7(64\%)$	$\frac{2}{4}-6(43\%)$	$\frac{2}{1}-3(30\%)$	$\frac{-}{2}-2(50\%)$	$\frac{2}{3}-5(71\%)$
Agree	$\frac{4}{2}-6(38\%)$	$\frac{3}{1}-4(36\%)$	$\frac{5}{3}-8(57\%)$	$\frac{2}{4}-6(60\%)$	$\frac{-}{2}-2(50\%)$	$\frac{2}{-}-2(29\%)$
Disagree	$\frac{2}{1}(13\%)$	$\frac{-}{-}$	$\frac{-}{-}$	$\frac{-}{-}$	$\frac{-}{-}$	$\frac{-}{-}$
Strongly disagree	$\frac{1}{-}(6\%)$	$\frac{-}{-}$	$\frac{-}{-}$	$\frac{1}{-}(10\%)$	$\frac{-}{-}$	$\frac{-}{-}$
Other						
Blank						

<u>Practice</u>	<u>Thanks- giving</u>	<u>Confes- sion</u>	<u>Guidance</u>	<u>Inter- cession</u>	<u>Petition</u>	<u>Adoration</u>
How often and long do you pray?						
Several times daily,						
0-5 min.	4 (25%)	1 (9%)	3 (21%)	-	-	-
5-15 min.	-	1 (9%)	-	1 (10%)	-	-
5-30 min.	-	1 (9%)	-	1 (10%)	-	1 (14%)
15-60 min.	-	1 (9%)	-	1 (10%)	1 (25%)	-
It varies, but generally as indicated below:						
0-5 min.	2 (13%)	1 (9%)	-	-	-	-
0-5, 15-30 min.	-	-	-	-	-	-
All of the above-	-	-	-	-	-	1 (14%)
It just varies	1 (6%)	-	-	-	-	1 (14%)
Once daily,						
0-5 min.	1 (6%)	2 (18%)	2 (14%)	1 (10%)	-	-
5-15 min.	-	-	-	1 (10%)	-	-
It varies, but generally as indicated below:						
0-5 min.	-	-	1 (7%)	-	-	-
5-15 min.	-	-	1 (7%)	-	-	1 (14%)
Several times weekly,						
0-5 min.	4 (25%)	3 (27%)	4 (29%)	3 (30%)	1 (25%)	2 (29%)
It varies, but generally 0-15 min.-	-	1 (9%)	-	-	1 (25%)	-
Once weekly 0-5 min.	1 (6%)	1 (9%)	-	1 (10%)	-	-

	<u>Thanks- giving</u>	<u>Confes- sion</u>	<u>Guidance</u>	<u>Inter- cession</u>	<u>Petition</u>	<u>Adoration</u>
Almost never, 0-5 min.	1 (6%)	-	1 (7%)	-	-	-
Other	1 (6%)	-	1 (7%)	1 (10%)	1 (25%)	-
Blank	-	-	-	-	-	-
Do you use aids to start praying?						
Yes	6 (38%)	5 (45%)	4 (29%)	5 (50%)	2 (50%)	4 (57%)
No	8 (50%)	6 (55%)	9 (64%)	5 (50%)	1 (25%)	3 (45%)
Blank	2 (13%)	-	1 (7%)	-	1 (25%)	-
Are you maintaining a regular prayer discipline?						
Yes	5 (31%)	1 (9%)	3 (21%)	3 (30%)	1 (25%)	3 (45%)
No	3 (19%)	7 (64%)	9 (64%)	4 (40%)	1 (25%)	1 (14%)
Blank	8 (50%)	3 (27%)	2 (14%)	3 (30%)	2 (50%)	3 (45%)
Has prayer helped your spiritual growth and development?						
Yes	15 (94%)	10 (91%)	14 (100%)	8 (80%)	3 (75%)	7 (100%)
No	-	-	-	1 (10%)	-	-
Other	1 (6%)	1 (9%)	-	1 (10%)	-	-
Blank	-	-	-	-	1 (25%)	-

Indicate in the order of time spent on each, those of the following types of prayer which you normally practice:²⁵

Thanksgiving

1. Thanksgiving - 112
2. Guidance - 75
3. Confession - 63
4. Intercession - 59
5. Petition - 55
6. Dedication - 35
7. Adoration - 26

Confession

1. Confession - 77
2. Intercession - 60
3. Thanksgiving - 47
4. Guidance - 46
5. Petition - 42
6. Adoration - 29
7. Dedication - 16

Guidance

1. Guidance - 98
2. Thanksgiving - 76
3. Confession - 51
4. Petition 50
5. Intercession - 48
6. Adoration - 28
7. Dedication - 28

Intercession

1. Intercession - 70
2. Confession - 48
3. Thanksgiving - 44
4. Petition - 43
5. Guidance - 36
6. Adoration - 30
7. Dedication - 13

Petition

1. Petition - 28
2. Intercession - 24
3. Guidance - 22
4. Confession - 21
5. Thanksgiving - 18
6. Adoration - 17
7. Dedication - 8

Adoration

1. Adoration - 49
2. Thanksgiving - 36
3. Intercession - 35
4. Confession - 33
5. Dedication - 23
6. Guidance - 23
7. Petition - 19

²⁵See p.26 for explanation of the method of ranking used in this item and the next.

Understandings

Thanksgiving

1. Thanksgiving - 87
2. Intercession - 58
3. Adoration - 57
4. Confession - 52
5. Guidance - 46
6. Petition - 44
7. Dedication - 39

Intercession

1. Intercession - 57
2. Thanksgiving - 42
3. Confession - 38
4. Petition - 34
5. Guidance - 33
6. Adoration - 28
7. Dedication - 22

Confession

1. Intercession - 50
2. Confession - 47
3. Thanksgiving - 45
4. Guidance - 32
5. Petition - 31
6. Adoration - 27
7. Dedication - 13

Petition

1. Intercession - 24
2. Thanksgiving - 31
3. Guidance - 31
4. Confession - 17
5. Adoration - 16
6. Petition - 15
7. Dedication - 13

Guidance

1. Guidance - 76
2. Thanksgiving - 59
3. Intercession - 58
4. Petition - 48
5. Confession - 45
6. Adoration - 41
7. Dedication - 33

Adoration

1. Adoration - 38
2. Thanksgiving - 36
3. Intercession - 27
4. Confession - 24
5. Dedication - 15
6. Guidance - 15
7. Petition - 11

APPENDIX C

GENERALIZATIONS OF ESSAY RESPONSES

Practices

How has prayer helped your spiritual growth?

Relationship with God (contact with Him)	- 19
Self-awareness increased, "perspective"	- 8
Relations with, awareness of others	- 8
Source of guidance, direction, action	- 8
Source of faith, hope	- 8
General focus away from self, feeling of unity	- 3
Spirit does not <u>grow</u> , it is <u>revealed</u>	- 1

Understandings

What is prayer?

Seeking wholeness, relationship with God, integration	- 9
Active response or appeal to God	- 9
Openness to God, power of the universe	- 8
"Communication with God"	- 5
Definition offered in the opening of questionnaire	- 5
Human activity, only	- 4
Acknowledgement of God's power, presence	- 4
?	- 2
Seeking guidance priorities	- 1
"Asking God to alter the operation of the universe for the benefit of a confessedly unworthy petitioner"	- 1
Blank	- 7

How is prayer answered?

New insight, changed feelings, expanded vision (change in the pray-er)	- 13
What happens happens, accept it in faith (valuable without definite answer) according to God's will	- 11
Don't know	- 9
Increased commitment, openness to all, response to God	- 7
New life, peace, harmony	- 5

Miracles, affecting God's action	- 3
Human action	- 2
Blank	- 8

How do you distinguish prayer from meditation,
contemplation and other devotional activities?

"I don't, can't, etc."	- 16
Prayer is more active, expressive; confrontation with "person"	- 11
Prayer involves more contact with, and awareness of the presence of God	- 7
Prayer is over-all category, others are part of it or techniques	- 3
Prayer uses verbalization	- 2
Prayer includes expectation of reply	- 2
Prayer should be corporate	- 1
Other devotional activities are "foreign, oriental"	- 1
Blank	- 9

APPENDIX D

LISTING OF RESOURCES

Practices

What special techniques or styles of prayer do
you find helpful?

Meditation	- 4	Liturgical prayer	- 1
Group prayer	- 3	Variety of styles	- 1
Spontaneous feeling	- 2	Centering	- 1
Relaxing - opening to God	- 2	Written/spontaneous	
Waking prayer	- 2	balance	- 1
Conversational prayer	- 2	I Ching/Tarot	- 1
Silence	- 2	<u>Brief</u> prayers	- 1
Being open at all times	- 1	Honesty, relating	
Taking time to let events		feelings	- 1
sink in	- 1	Spontaneity	- 1
Reading	- 1	Kneeling, closing eyes	- 1
Expectation	- 1	Praying in power of	
Growing with God	- 1	Holy Spirit	- 1
Zen/mystic techniques	- 1	Other (unspecified)	- 2
		Blank	-20

These responses may be broken down into the following
sub-groups:

Use of various devotional techniques and materials (Meditation, silence, reading, Zen/mystic techniques, centering, I Ching/Tarot)	-10
Psychologically - oriented techniques (Spontaneous feelings, relaxing and opening to God, being open at all times, taking time to let events sink in, expectation, honesty, relating feelings, spontaneity)	- 9
Types of prayer (Waking prayer, conversational prayer, variety of styles, written/spontaneous balance, <u>brief</u> prayers, kneeling and closing eyes)	- 7
Corporate techniques (Group prayer, liturgical prayer)	- 4
Theological emphases (Growing with God, praying in power- of Holy Spirit)	- 2

Other (unspecified) - 2

Blank -20

Understandings

What theological resources have shaped your understanding of prayer?

"People"

John Cobb/A.N. Whitehead - 5

Frank Kimper, "Dynamics of Prayer" (class) - 3

Paul Tillich - 2

Charles Whiston - 2

Douglas Steere - 2

Nicholas Berdyaev

John Baillie

Thomas Altizer

H. Richard Niebuhr

Karl Barth

Soren Kierkegaard

William Blake

Martin Buber & Hasidism

Abraham Heschel

Emily Gardner Neal

Thomas Kelly & Quakers

Corita Kent

Morton Kelsey

all were
indicated
as a res-
ponse by
1 person

"Works"

Bible - 10

Malcolm Boyd, Are You Running With Me Jesus? - 3

Imitation of Christ - 2

Michel Quoist, Prayers - 2

Gospel of Ramakrishna

Prayer book

Key of Heaven - Catholic

"Upper Room"

"Power"

Thomas Merton, Contemplative Prayer

Readers Digest

"The Problem with Prayer is"

Diamond Sutra

Pierre Teilhard de Chardin, The Phenomenon of Man

Upanishads

1 each

The Last Temptation of Christ

Subred

Pat Boone, A New SongRobert Frost, Aglow With the SpiritMerlin Crothers, Prison to PraiseGerard Pettebaum, 1029 Private Prayers for Worldly Christians

1 each

"Others"

Public Worship - 5

The Lord's Prayer - 2

Zen Writings

Holy Spirit

Anglican Catechism

Belief in God

Example of Jesus

Discussion with friends

Mystical writings

Religious Science

1 each

What psychological resources have shaped your understanding of prayer?

"People"

Carl Jung - 6

Sigmund Freud - 3

Rollo May, Love and Will

Alfred Adler

Otto Rank

Howard Clinebell, (counseling - method)

Friedrich Nietzsche

Paul Ricoeur

Jean-Paul Sartre

Allen Moore, "Psychology of Religion" (class)

Paul Pruyser, A Dynamic Psychology of Religion

Fritz Perls

A.N. Whitehead

William James, Varieties of Religious Experience

1 each

"Theories, Techniques, Other"

Alienation, need for help	- 4
Gestalt therapy	- 3
"I'm ok"	- 2
Growth model of personality	1 each
Religious Science	
Trust	
"Perceptual life-space"	
"Primal Scream"	
Relationship counseling	
Gaming	

What practical experiences have shaped your understanding of prayer?

Answered prayers	- 6
Public worship	- 5
Misuse of prayer by clergy	- 3
Prayer-group experience	- 3
Miracles, healings, etc.	- 3
Living through crises, failures	- 3
Pastoral work, watching how prayer is used and misused	- 3
Retreats	- 2
Mystical experiences	- 2
Feeling of satisfaction with praying	- 2
Feeling - knowing that God is	- 2
The goodness of life	1 each
Being forced to speak of ultimates and not knowing why	
Experience that loving = prayer	
Need to be sensitive to God	
Putting things in perspective through prayer	
Daily worship	
Adolescent conversion experience	
"Success" at prayer	
"Patton" (film)	
Seeing friends' dependence on prayer	
Sexual encounters	
Glossolalia	
Multimedia experience	
Counseling work	
Yoga	
Praying for others	
Change of life-style (lay to clergy)	

APPENDIX E

LISTING OF PROBLEMS

Theoretical

Effectiveness:

Does it <u>really</u> affect God's activity?	- 2
<u>How</u> is it effective?	
Is it effective other than by "induced effectiveness"? (positive thinking) - how?	
Prayer as wish-fulfillment	
Non-magical	
How is intercessory prayer effective?	1 each
Intercessions are sometimes rattled off as if we expect no results	
What do we expect from prayer?	
Emphasis on God, not prayer	

Theological:

God's effectiveness in history	- 2
To what extent is God directly active in individual lives?	
Prayer requires a God active and responsive to life, <u>not</u> wholly Other	
Understanding separate power of Holy Other	
Transcendent God necessary for prayer	1 each
How does process-theism fit this?	
If God loves us and acts for us <u>before</u> we even know our needs, why must we ask?	
How does man move God?	
How does prayer help growth of Spirit?	
God is dead	

Psychological:

Is there a psychological basis?	
Should theological and psychological be separated?	
Are psyche, spirit, body operationally one?	
Relationship (positive)	
Wishful thinking?	1 each
Accusation - consolation (taboo-shelter)	
Results necessitate positive attitude about results - negative attitude psychologically negates prayer	

How do you reconcile secular, scientific view of man vs. Christian vision?
 How do you relate private and corporate prayer?
 Can prayer survive in ritually impoverished culture (therapist takes place of God)?

1 each

Other:

Lack of solid, realistic material (too much superstition and saccharine)
 Need to get past pietistic hang-ups
 Distinction from other devotional activities
 Communicating with others about it, articulating experience and sorting out what has been gained or achieved
 How to pray and really get answers
 What can groups engaged in prayer experience?
 If I didn't pray for someone, would it make a difference?
 Prayer often seems like resignation to status quo.
 Does it work?

1 each

Practical

Time/setting:

Hard to find a silent spot
 Need for small area available for prayer
 Matter of discipline and concentration

1 each

Resources:

More reading necessary - 1

Techniques:

Especially non-verbal ones - 1
 How about a "spiritual discipline" for a secularized age? - 1

Motivation:

Prayer usually follows need for guidance or help - problem is to stress praise/thanks/etc. more - 1

Other:

Lack of discipline - 2

Self-centeredness, preoccupation with daily concerns
Tendency not to concentrate and listen
Awareness that one can get along with very little prayer
Need for secular understanding of prayer, "new pietism", after excessive reaction against old pietism
Objectification of prayer into program
More reflection on what/how/why of prayer
How to make prayer spontaneous
Hard to pray openly with others
Collective prayer outside formal setting
Need for "social" support for prayer (stressed at more strict denominational schools)

1
each

PART II

Chapter 3

A WORKSHOP ON PRAYER

The following materials for a workshop on prayer are designed more for those who want to learn something about prayer than for those who want to learn how to pray. As a response to the prayer survey which I conducted, it is planned for a group of seminarians, many of whom may be familiar with some of the resources that I have used. The emphasis is on theological and psychological understandings of prayer, though there is some treatment of the practice of prayer for those who may wish to move in that direction.

The retreat is to be conducted by a leader who is familiar with all the materials and activities that are used. The leader delivers the lectures on various topics, organizes and leads the various worship services (though some of this responsibility may be delegated to an assistant), and deals with any questions or difficulties that may arise. The leader is assisted by two or three persons who are also thoroughly familiar with the materials and activities of the workshop and who are given the responsibility of facilitating the work of the small discussion groups.

The consideration of each of the four topics to be

discussed begins with a lecture delivered by the leader. Following the lecture, participants will gather in small groups to question, discuss and elaborate on the material presented by the leader. Following each group meeting, there will be time for individual study, exploration, reflection, prayer, meditation, or whatever. Thus, each participant will be exposed to a given body of information, have the opportunity to respond to and analyze that information with a group of his peers, and also have time alone to pursue those matters which interest or concern him the most.

The structure of this workshop is not unalterable. It is to be expanded, contracted, adapted or changed radically by those who use it, in response to their needs and growing awareness. The material offered here is intended only to indicate one way of attacking the problem of understanding prayer. The worship services were chosen because they are a part of the worship program here at the School of Theology and might, thus, be familiar to many of the participants. The theological and psychological materials were chosen only because they are familiar to me and have helped to inform my own understanding of prayer. It is assumed that the breadth and richness of experience that the participants bring to the workshop will help to shape it further and, probably, expand both its horizons and my own.

WORKSHOP SCHEDULE

Friday

- 6:00 pm - Arrival
- 7:00 pm - Dinner, Get acquainted
- 8:00 pm - Orientation lecture
- 8:30 pm - Small-group meetings
- 10:00 pm - Evening Prayer
- 11:00 pm - Retire

Saturday

- 7:00 am - Rise
- 7:30 am - Morning Prayer
- 8:00 am - Breakfast
- 9:00 am - Lecture - Theology and Prayer 1
"Toward a World-View Congenial to Prayer"
(pp.102-132)
- 10:00 am - Small-group meeting
- 11:00 am - Free/study time
- 12:00 noon - Lunch
- 1:00 pm - Free/study time
- 2:00 pm - Lecture - Theology and Prayer 2
"Toward a Secular Spirituality" (pp.133-152)
- 3:00 pm - Small-group meeting
- 4:00 pm - Free/study time
- 6:00 pm - Dinner
- 7:00 pm - Lecture - Psychology and Prayer
"A Depth Approach" (pp.153-172)
- 8:00 pm - Small-group meeting
- 9:00 pm - Free/study time
- 10:00 pm - Evening Prayer
- 11:00 pm - Retire

Sunday

- 7:00 am - Rise
- 7:30 am - Morning Prayer
- 8:00 am - Breakfast
- 9:00 am - Lecture - The Practice of Prayer (pp.175-192)
- 10:00 am - Small-group meeting
- 11:00 am - Free/study time
- 12:00 noon - Lunch
- 1:00 pm - Group report and evaluation
- 2:00 pm - The Lord's Supper
- 3:00 pm - Departure

MATERIALS AVAILABLE FOR STUDY

Theology and Prayer 1: "Toward a World-View Congenial to Prayer"

- Cobb, John B., Jr. - A Christian Natural Theology
----- - God and the World
Teilhard de Chardin, Pierre - The Divine Milieu
----- - The Phenomenon of Man

Theology and Prayer 2: "Toward a Secular Spirituality"

- Bonhoeffer, Dietrich - The Cost of Discipleship
----- - Life Together
Newbigin, Lesslie - Honest Religion for Secular Man
Raines, Robert - The Secular Congregation
Rhymes, Douglas - Prayer in the Secular City
Robinson, John A.T. - Exploration into God
----- - Honest to God

Psychology and Prayer: "A Depth Approach"

- Jung, Carl - Memories, Dreams and Reflections
----- - Psychological Reflections
Martin, Percival - Experiment in Depth

The Practice of Prayer:

- Baillie, John - A Diary of Private Prayer
The Bible (RSV, NEB)
The Book of Common Prayer
The Book of Worship of the United Methodist Church
Boyd, Malcolm - Are You Running With Me Jesus?
Brother Lawrence - The Practice of the Presence of God
Casteel, John - Rediscovering Prayer
Clark, Glenn - How to Find Health Through Prayer

The Confessions of St. Augustine

Fox, Selina - A Chain of Prayer Across the Ages

Hall, Franklin - The Fasting Prayer

Harkness, Georgia - The Dark Night of the Soul

Herman, Emily - Creative Prayer

The Imitation of Christ

Kelly, Thomas - A Testament of Devotion

"Meditations for Churchmen in the Seventies"

The Methodist Hymnal

Pettebaum, Gerard - 1029 Private Prayers for Worldly Christians

Quoist, Michel - Prayers of Life

Radcliffe, Lynn - Making Prayer Real

Steere, Douglas - Dimensions of Prayer

Whiston, Charles - Teach Us To Pray

Wyon, Olive - The School of Prayer

ORIENTATION LECTURE

(This opening presentation will begin with an explanation of the retreat schedule, a copy of which, together with the list of "Materials Available for Study", will be given to each participant. When this has been done, the leader will move on to an explanation of some of the procedures used during the workshop, as follows:)

As you have noticed from the schedule, our work this weekend will center around four topics:

Theology and Prayer 1: "Toward a World-View Congenial to Prayer"

Theology and Prayer 2: "Toward A Secular Spirituality"

Psychology and Prayer: "A Depth Approach"

The Practice of Prayer.

To introduce each topic, I shall deliver a lecture in which I note certain problems in relation to an understanding of prayer and present a variety of materials which, for me, shed some light on the matter. These lectures are not designed to be definitive; rather, they point to problems and possible solutions that may be helpful in your wrestling with prayer.

After each lecture, we will meet in the groups to which we have been assigned. One of my assistants will be present in each group to answer questions that may have been provoked by the lecture and to help direct the

group's discussion. The purpose of the group meetings is to provide a context in which we can wrestle with the questions raised by the lecture, explore its implications, and share material related to the topic with which we may be familiar and which may illuminate the matter further. I have been selective in my choice of lecture resources, and there is much more information that each one of us can bring to bear on the discussion. Though an hour is suggested for each group discussion-period, the group may work together for longer or shorter periods if it chooses.

Following each group meeting is a period called "Free/study time." During this time, each of you is free to read or study, gather for informal group discussion, pray and meditate, or whatever; this is an opportunity for you to explore the ideas or activities that interest you. Attached to your copy of the schedule, you will find a list of materials that are available for your examination and study. This library includes most of the materials referred to in the lectures and will make it possible for you to explore each topic more fully. My assistants and I will also be available during the free/study times to answer questions and to offer whatever guidance and assistance you may want.

You will also notice that there are periods of corporate prayer and worship provided in our schedule.

Each morning and evening there will be a service of prayer and meditation; for these services we will use the orders of worship that we often use at the School and with which some of you may be familiar. At the end of the workshop, we will celebrate the Lord's Supper together, again using the order of worship which many of you have used at the School.

Orientation to Prayer

We are here this weekend to learn something about prayer and, from time to time, pray together. It would be well for us to have some idea of what it is that we are talking about, so perhaps we had better give some thought to a definition of prayer. As many of you discovered when you filled out my questionnaire on prayer, defining prayer and distinguishing it from other aspects of the spiritual life is a problem. That it is difficult to disentangle prayer from other spiritual disciplines is easily established: much of the literature on prayer is unclear on this point, and many of you, when asked to distinguish between prayer and other devotional activities, were either unwilling or unable to do so.¹ It is nearly impossible to speak of prayer without referring to other devotional activities and discovering how fuzzy the lines

¹See p. 79 of this paper.

between them are. A part of the problem is that prayer is most often practiced within the context of a larger spiritual discipline,² and those with such a practice feel neither the need nor the desire to divide up their devotional life and carefully identify and define each of its parts. Meditation overlaps prayer, which overlaps contemplation, which overlaps...and so on. Whether prayer is one element of the spiritual life or, rather, the broad category under which all other devotional activities are subsumed as subcategories or technical tools is unimportant to such persons. Another problem is that, at their deepest levels, the practice of prayer, meditation and contemplation merge into each other in the ecstasy of the mystical experience. Only at the superficial level are distinctive definitions easily formulated: for example, "In prayer man talks to God, and in meditation God talks to man." Though it would seem that the only really distinctive definitions that can be formulated are arbitrary and highly tentative, it is important that we restrict our study and focus our attention by means of such a definition of prayer.

We can distinguish prayer from other devotional activities by indicating the peculiar qualities and emphases that make it distinctive; indeed, it is largely

²See p. 55 of this paper.

the particular combination of elements which also appear in other spiritual disciplines that distinguishes prayer from them. But what are these elements and how are they related in prayer?

First, prayer is a self-conscious, intentional activity. It is not something that we do naturally, without being aware of it or thinking about it; some writers even speak of prayer as a distinctively unnatural activity.³ Second, prayer is the articulation (and often the verbalization) of our thoughts, feelings, needs, desires and concerns, not only for our own self-awareness but also for presentation to God. Third, prayer is offered in the expectation that someone does hear it and it will make a difference, in the long run, that we prayed. Prayer is activated by this expectation or faith, as well as by our commitment of ourselves (actively as well as reflectively) to the attainment of the desired end. Finally, prayer usually has both a subject and an object. That is, there is usually a topic which lies at the heart of our prayer and about which we are praying; and our prayer usually seeks some end result in relation to that subject, whether it be increased understanding, a changed attitude, the

³Carl G. Jung, Psychological Reflections (Princeton: Princeton University Press, 1970), p. 32; Dietrich Bonhoeffer, The Cost of Discipleship (New York: Macmillan, 1963), p. 180.

alteration of our external situation, or something else. If one wanted to combine all these elements in one quick, compact sentence, it might come out like this:

Prayer is the conscious, intentional articulation of our thoughts and feelings concerning some subject offered to God in faith, with an expectation of the attainment of some object (insight, action, etc.) through our prayer.

The problem with such a formulation is that it feels artificial, strained and rigid, as well as pretentious.

The major difficulty with a definition such as the one I have proposed is that the almost boundless variety of styles, types and methods of prayer necessitate a definition which is flexible and open; therefore we must admit the possibility (indeed, the likelihood) that understandings of prayer may be advanced which do not stand entirely within the range of our proposed definition. There are both stricter definitions (which specify not only what prayer is but precisely how it is to be practiced) and much broader definitions (which speak of prayer as an attitude toward or style of life) than ours. This fact, however, only reveals the breadth and complexity of the subject of our inquiry; any definition fails to capture the essence of prayer and must, therefore, be recognized as merely a tool designed to make our discussion of the matter more or less clear. For our purposes here, we shall speak of prayer in the somewhat more limited sense that I have indicated above. Prayer has, of course,

private and corporate dimensions, and it assumes a wide variety of forms. As we speak of prayer this weekend, we will identify, from time to time, various types which include the following: Confession, Petition (praying for our own needs), Intercession (praying for the needs of others), Thanksgiving, Dedication, Adoration, and Prayer for Guidance. The dynamics and methods of each of these types of prayer will emerge as we proceed and will be dealt with particularly in the last session, "The Practice of Prayer."

Before we proceed further, I ought to add one note of caution, both for myself and for each of you. There is often a tendency on such occasions as this to attempt to justify the practice and cultivation of prayer. Our enlistment of theologians, psychologists and churchmen in the apologetic task is seen as an attempt to "proof-text" prayer and to justify our own pietistic tendencies on the authority of experts from other disciplines. Likewise, it may seem that we are attempting to make prayer necessary and unavoidable, a magic charm or work of supererogation by which we can assure our own salvation. Though much of what we are doing here does take the form of a mild apologetic, our primary purpose is to demonstrate that prayer may be a possible and valid human activity, with a degree of usefulness both in solving problems and reaching our highest level of psychic and spiritual self-

realization in the light of the reality we call "God."
Whether we succeed or fail is yet to be seen; the outcome of our common struggle and exploration will become clear as we approach our time of departure.

Instructions for First Group Meeting

It is time now to break up into the small groups in which most of our work will be done this weekend. Though one of my assistants will be present as a resource person in each group, they are not the "leaders" of the groups. Each member must take responsibility for the life and work of the group, so that all will benefit most fully from our experience.

When you meet this first time, take a few moments to share with each other your background in relation to prayer. This will include an explanation of your past prayer experience (if any); also, let the group know the extent of your theoretical knowledge about prayer and the kinds of resources you bring to a consideration of the subject. When each has done this, share with each other your needs and questions concerning prayer and your expectations of this workshop. This sharing provides valuable information to the other members of the group; the more you know about each other's experience, knowledge and needs, the better able you are to help each other grow through our time together.

When everyone has finished this process of sharing, each group might map out its own strategy for the weekend. This might include making a list of the most pressing questions and needs that have been shared in relation to each of the four lecture-topics; this list would then be used to direct the group discussions and to challenge the lectures (if they fail to deal with important questions). In this way, the groups can decide what it is you want to learn, either from me or from your fellow members, and can shape our experience together so that it meets your needs most effectively.

Sunday afternoon, immediately after lunch, there will be an opportunity for each group to share the goals it set for itself and indicate to what extent those goals were attained. Perhaps some of us will have encountered and solved problems that did not occur to the other groups; perhaps some of us will have some questions to which we have not found answers and on which we ought to reflect together. And as we talk together about what it is we have accomplished this weekend, we can evaluate the workshop, its materials and its methods. Such an evaluation will provide valuable information for me as I look ahead to the planning of other such workshops.

THEOLOGY AND PRAYER 1:

Toward a World-View Congenial to Prayer

As we attempt to deal with the theoretical aspects of prayer, it is appropriate to begin with theological questions, out of consideration both for our calling as theologians and the theological basis of prayer. However, I must note quickly that I am in no way attempting to write a complete theology of prayer; indeed, it has been noted that "To write a theology of prayer would be to write theology in its entirety."¹ My own study has confirmed that opinion, so I shall attempt only to point to and outline some theological resources that have been helpful in my attempts to understand the nature and practice of prayer. Perhaps you know of others, and perhaps you know better than I how to use the resources that I have chosen to illuminate our subject matter. If so, I trust that you will share those things with us later. For now, we must turn to a presentation of the materials that I have chosen for our consideration.

I have divided the theological materials into two groups, each of which will be presented in a separate

¹Jacques Ellul, Prayer and Modern Man, Quoted from Alphonse Maillot, Vocabulaire biblique de Priere (New York: Seabury Press, 1970), p. vii.

session during our time together. First, we will consider the challenge of secularization and the problems it poses for our understandings of both God and prayer; at the same time, we will examine two attempts at formulating a new cosmology, or world-view, both of which meet the secular challenge and also make prayer appear both useful and possible. Then, in the next session, we shall turn to the matter of secular theology in general and its insights into the nature and practice of prayer in particular.

The Challenge of Secularization

The most obvious problem that secularization poses to prayer is the problem of God. Perhaps the most striking claim of the secular theologians is that of God's "death." Though not referring to some cataclysmic metaphysical event, the "death of God" does point to a reality which we must confront. Whether it is the word "God" which has gone dead or the reality to which the word refers that has disappeared, many modern men no longer feel the compelling claim of the Ultimate on their lives. For many, the problem is that their understanding of God is no longer adequate to the reality that they feel lying behind all things; we live in an age when antiquated concepts of God are falling all around us. The supernaturalist (or supranaturalist, as John Robinson

prefers²) view of God, which identifies Him outside our experience, understands the world as His plaything, and sees Him as personally and directly responsible for evil as well as good, pushes Him right out of the range of modern man's vision. Likewise, the view of God as an infinitely greater version of Man, a Person much like ourselves, while congruent with an understanding of prayer as personal conversation with God, is inadequate; anthropomorphism is nothing more than man's projection of himself on the Ultimate.³ One of the most difficult tensions to maintain in one's understanding of God is that between His transcendence and His immanence, for a slight emphasis on one or the other often leads quickly to its dominance. Secular theologians argue that the old views of God over-emphasize and misunderstand God's transcendence, seeing Him as remote, isolated, "out there." This view of God leads to sharp distinctions between the sacred and the secular realms and too often diminishes the reality and significance of this secular world and its affairs, while attributing to God (who really seems unreal) the highest reality. Robinson,

²John A.T. Robinson, Exploration into God (Stanford: Stanford University Press, 1967), p. 41.

³Ibid., p. 29 (This also means the rejection of the "conversational" understanding of prayer as hopelessly inadequate.)

however, points out that too strong a reaction against this overly-transcendent God can lead to just as great a distortion on the other side. If God is seen as little more than man's ultimate perspective on life, the need for "God" as a separate category is questionable. "Without transcendence, God becomes indistinguishable from the world, and so superfluous."⁴ Thus, the modern theologies which see God as wholly immanent, as poured out into the world completely, also present an impoverished and unreal God. To describe a view of God which maintains a balance between these two extremes, Robinson uses a term which is becoming more and more popular: panentheism. This term points us to a middle way between "pantheistic monism" and "theistic dualism"; it acknowledges the need for a God who is both immanent and transcendent, without losing the sense of balance between the two.⁵

Secularization also poses an attitudinal problem in relation to prayer. As Douglas Rhymes says, secular society has "no official aims or purposes, no stated or explicit philosophy."⁶ Perhaps the primary principles which govern secular man's life are pragmatism and pro-

⁴Ibid., p. 14.

⁵Ibid., p. 88.

⁶Douglas Rhymes, Prayer in the Secular City (Philadelphia: Westminster Press, 1967), p. 12.

fanity (this-worldliness).⁷ We are so technologically oriented that we seem to be able to solve all problems with our technical skills, and we judge processes and truths only by their effectiveness or utility. Modern popular philosophy poses its own attitudinal problem: existentialism. The stress on now, the present moment, and the need to provide meaning for each moment of our existence by the sheer force of our will, if necessary, pushes man into himself. Even our philosophical speculations and ideals must have utility, and most often events carry more meaning and are more determinative than words or ideas.

The reality of modern society also presents certain environmental problems. Noise assails us at every moment, from sources both mechanical and human. We seem to cultivate a talkativeness, welcoming the distraction of trivial conversation, lest we be left alone in the silence. Must we seek ways to escape the noise, or ought we rather to discover new modes of concentration which do not need the quiet we often associate with meditative or reflective thought? Another problem is busyness. Our lives are becoming so cluttered with activity, and we are so pressed for time that we can hardly

⁷Ibid., p. 12 (quoting Harvey Cox, The Secular City, p. 60).

squeeze in the things we think are most important, not to mention prayer. Yet another factor in secular society is tremendously increased mobility, with its increased possibilities of rootlessness, privatism and loneliness. While mobility can have its advantages, it can also pose a serious threat to the stability and continuity of relationship and of one's life-experience.

Secularization challenges prayer directly when it leads men to cast aside the understandings and definitions of prayer upon which their practice has been based. This can be seen as either a threat or a service, depending on whether one has an adequate alternative understanding with which to replace those which are outmoded and, justifiably, called into question. The question of such a new understanding we shall take up shortly; for now, what about the old? There seems to be a "death of prayer" which parallels the "death of God." Many misunderstand the function of prayer or see it as an attempt to contact a dead God; such misunderstandings, which lead to a sense of futility and meaninglessness in prayer, lead also to its abandonment. We have noted that, when the view of God as a Super-Person is abandoned, the understanding of prayer as dialogue or conversation with God in the personalistic sense has no foundation. When God is no longer seen as a Being, there is no longer anyone to whom to pray. In addition, the old theistic understanding of God led

to an interventionist understanding of prayer, in which we asked God to step in and perform miracles and grant special favors to His people. Secular man also rejects an understanding of prayer as a special "holy" activity, practiced for its own sake, without reference to the realities of our situation. For those who labor under this view, prayer is a burden to be born, a stagnant discipline to be endured; this is prayer under the Law. This is a stylized view of prayer which robs the spiritual life of its relevance and vitality. Robinson notes that such teaching about prayer perpetuates this problem by failing to show how prayer touches our lives⁸; many of the traditional and much-used aids to prayer suffer under the same curse. Robinson also cites surveys which reveal an astonishingly high number of people who claim that they pray regularly; an examination of the reality of their lives, however, reveals how little this "regular prayer" has to do with the needs and questions which are most determinative.⁹ It seems that we often ask "How can we learn to pray?", when we ought rather to begin with "What's our deepest need?" Prayer which ignores the needs and problems which plague us seems, to secular man, a pitiful waste of

⁸John A.T. Robinson, Honest to God (Philadelphia: Westminster Press, 1963), p. 19.

⁹Robinson, Exploration into God, p. 120.

time. A similar understanding of prayer is that which sees it as disengagement, retreat or escape, and it is to be rejected for similar reasons. In this view, prayer can become a substitute for action and service in the world: "If something is wrong, pray about it. God will take care of things." This is the greatest modern objection to mysticism, which is seen as a repudiation of this world, an abdication of responsibility, and a retreat into the spiritual realm. Prayer as disengagement suffers under the same judgement. The invisible God to whom we pray and on whom we lay our problems replaces the real people with whom we ought to be communicating and dealing; if we can get God to do things for us, we do not need to suffer the difficulties of communication and relationship ourselves. This use of prayer as a refusal to take responsibility for our own lives is further grounds for its rejection in the modern world.

At this point, we shall turn our attention to two theological systems, each of which incorporates the concerns of secular Christians and provides a new way of understanding reality and the role prayer plays in our relationship with the universe.

John Cobb

In his A Christian Natural Theology, John Cobb notes that the word "God" has, in our time, lost much of

its meaning and power and must be restored to "meaningful discourse in some real continuity with its historic use."¹⁰ To do this, says Cobb, we must develop a new cosmology, a cosmology designed to replace our present materialistic understanding of reality and which once again makes talk of God possible and meaningful. To discover such a new cosmology, Cobb turns to the thought of Alfred North Whitehead, whose work he draws on, adapts, and clothes in Christian categories. Cobb presents his Whiteheadian theology especially well in two of his books. A Christian Natural Theology is a technical presentation of Cobb's Whiteheadian thought and its application to Christian theology;¹¹ God and the World is a less technical work which outlines further implications of his thought for Christian existence.¹² These books are the primary sources for the material in this section of my lecture this morning.

A new cosmology must be based on radically different categories than the old. Rather than speaking of reality in terms of physicality and mentality, of atoms and ideas, we must conceive of a reality composed of "energy events",

¹⁰ John B. Cobb, Jr., A Christian Natural Theology (Philadelphia: Westminster Press, 1965), p. 14.

¹¹ Ibid.

¹² John B. Cobb, Jr., God and the World (Philadelphia: Westminster Press, 1969).

"occasions of experience," each of which lasts for an infinitesimal period and which flow one after another in a continuous stream. Each "occasion" is directly related to the one before it and after it, and each influences the others. There is a purpose or "subjective aim" present and operative in every occasion, and it is this purpose which, together with the strong influence of all past occasions, determines how future occasions will be constituted. Each occasion is a realization of some limited number of possibilities, with the past and present serving as limiting factors. While the influence of the past is strong and real, it is not absolute, however; there is always the possibility of novelty and freedom, of the introduction of some new element into the fabric of things. Reality is, then, in a constant state of flux, transition or process, with all things being created anew from moment to moment.

While it may be difficult for us to think of external inanimate objects as a series of "occasions of experience", it is less difficult to think of human consciousness in the same terms. The soul is seen as a "society" of occasions, with temporal continuity and duration, which include all of the occasions of experience that make up the life history of one person.¹³

¹³Cobb, A Christian Natural Theology, p. 48.

We speak of the soul in terms of experience, then, rather than as an object or substance. The human soul is distinguished by what Cobb calls "dominant occasions", which represent consciousness or centralized control of the organism. The soul is alive and capable of novelty, and each of its occasions "sums up the past of the society, contributes its own novelty and passes away."¹⁴ The soul is free, as we have noted, to choose among the possibilities presented at any given moment, thereby deciding its own future (based, of course, on the past). It is its life, its capacity for novelty, and its consciousness which distinguish the human soul from other things; even so, it is of the same order of reality as all things that exist, though it represents the highest form of that reality.

Just as the rest of reality is to be spoken of in terms of "energy events", so is God, though his is a special case. God is an actual entity, but he is distinguished by being the only non-temporal entity and that which underlies all things. In speaking of God, Cobb notes that though "There is some one ultimate reality actualizing itself in all the entities we can know or think," this is not a "static entity undergoing change,"

¹⁴Ibid., p. 51.

but is, rather, the on-goingness itself.¹⁵ Though he is distinguished in these ways, God is of an order of reality similar to all things and can, thus, be spoken of personalistically. He is not a primordial, relentless authority, upon whom we depend slavishly and who is personally responsible for everything that happens or exists; that God is the one we have chosen to reject. Rather, God undergoes change, growth, and suffering just as all things do, for he is a living person. God affects all things and he is affected by all things. God provides the "initial aim" or ideal possibility for each occasion, but his activity is affected by the way in which that possibility is realized or rejected. God has a "primordial aim" toward which he urges all things, and this primordial aim sets the limits within which the "initial aim" for each occasion is determined. In this way, God acts both as the principle of limitation and the principle of potentiality.¹⁶

I have talked a little about how God affects the world. I need now to talk more about that, as well as about how the world, in turn, affects God. I have noted that God provides the "initial aim", "the initiating principle" for each occasion of experience. This is, in

¹⁵Ibid., p. 139.

¹⁶Ibid., p. 158.

fact, the way God exercises his creative power in the world: by providing new possibilities of existence, by urging us to further self-realization by issuing what Cobb names the "call forward." This call urges us toward the highest available ideal for each occasion, though God's aim "includes not only the ideal for the occasion but alternative modes of self-actualization in their graded relevance to the ideal."¹⁷ It is God's call in each moment of our existence that frees us from the determining power of the past, that reveals new possibilities to us and that makes their attainment possible. It is in this way that God affects the lives of individual human beings directly and powerfully, by providing the ideal for growth and self-realization. Cobb is quick to point out, too, that the call is not limited to human (that is, conscious) beings, but is directed to and experienced by all things. Indeed, this call is the urge to growth, development and evolution that affects every part of the universe, as is expressed so vividly by Teilhard de Chardin (to whom we will turn shortly).

Cobb is careful to point out that God's power is that of persuasion, rather than determination. God's omnipotence means that he exercises optimum persuasive power in relation to things; he has not "the ability to

¹⁷Ibid., p. 201.

determine what is to be and how it is to be."¹⁸ For Cobb's God, "The power that counts is the power to influence the exercise of power by others...Compulsion can be exercised on others only in proportion to their powerlessness. Persuasion is the means of exercising power upon the powerful."¹⁹ We can see, then, that God's power is neither coercive nor ineffectual; indeed, God respects and refuses to violate man's freedom of choice and self-determination, though he offers guidance and direction (in the form of the "initial aim" or the "call forward") to those who will hear. Indeed, it is God's insistence on man's freedom that has led to the proliferation of evil in the world; for man, when given the power to choose his future, will seldom heed the "initial aim", but rather will choose some lesser course. The "initial aim" is influential, but so are the past, the present, and our own needs and desires, and choices that are less than ideal are often the cause of pain, suffering and disappointment. God encourages us to realize the best possibilities within us, but he allows us to choose otherwise. And the greater the richness and complexity of the universe, the more possibility (and indeed probability) there is that evil will grow; the more possibility

¹⁸Cobb, God and the World, p. 88.

¹⁹Ibid., pp. 89-90.

of good there is, the more possibility for evil there is. So it is that in giving us the opportunity to maximize the good in the universe and to choose for ourselves, God creates the possibility and must bear the responsibility for the presence of evil. However, the existence of evil and suffering is as much a part of God's experience as it is man's, and he bears its burden just as we do. This is one way in which human activity affects God; we must turn now to an examination of others.

While God provides the "initial aim" for each occasion, he is affected by the possibility that man finally chooses to realize. "The character of the world is influenced by God, but it is not determined by him, and the world in its turn contributes novelty and richness to the divine experience."²⁰ This provision of an ideal possibility by God and its acceptance or rejection by the world constitutes an interaction between God and the world which significantly affects both. Perhaps the most significant effect man has on God is that of limitation. That is, we usually choose to ignore the call into an unknown future, preferring the comfort and security of the past and present. "God is the One Who Calls us beyond all that we have become to what we might be,"²¹ but we prefer

²⁰Ibid., p. 80.

²¹Ibid., p. 82.

to remain as we are. The risk and the effort of overcoming our past and realizing God's ideal possibility for each occasion often seem too great. And, since the relevant possibilities for each new occasion are determined in part by what past occasions have been, in this way we set limits on God and force him to revise his plan from moment to moment, to recalculate a new "ideal" given a new present reality. As God sets limits on us, we set limits on him; thus, together we determine the shape of the future and cooperate in the process of creation.

You may already have picked up some hints as to how prayer fits into this picture of reality; I shall now make explicit prayer's place and function within this framework. "The call forward is toward intensified life, heightened consciousness, expanded freedom, more sensitive love...",²² that is, toward all those qualities that mark the prayerful life. The person who hears and responds to the call is one who knows both himself and God and is willing to establish a relationship of openness and cooperation between the two, and his hearing and responding define the two dimensions of prayer in Cobb's thought.

First, prayerful reflection is one of the most useful tools for facilitating our initial apprehension

²²Ibid., p. 56.

of the call. In prayer we open ourselves and sensitize our spirits, recognizing, as Jesus did, that openness and receptivity are necessary to experience God, discover his will, and participate in his creative activity.²³

As we pray in this way, for guidance and direction, the "definite oughtness"²⁴ that we sense in our lives assumes a concreteness and specificity informed by the call we are enabled to hear more clearly. Likewise, prayerful reflection helps us to discover our own present reality and serves "to expose our received and established convictions to ever-new criticism and evidence."²⁵ As we open ourselves, we confront not only God but also ourselves, in all our weakness and humanity; we discover our repeated failures to realize the greatest possibilities to which God continually calls us. In prayer, however, we do not see the reality of our past and present as condemnation; rather, we are able to see the reality of our lives in the light of ever-new future possibilities. Rather than looking to the past and concentrating on established religious procedures and regulations, prayer opens us to hear the call, to discover the new possibilities that lie before us. "The believer in God so under-

²³John B. Cobb, Jr., The Structure of Christian Existence (Philadelphia: Westminster Press, 1967), p. 116.

²⁴Cobb, A Christian Natural Theology, p. 98.

²⁵Cobb, God and the World, p. 2.

stood [as the One Who Calls us forward] attends to the sensitization of his psychic life to the claim of new possibilities and of his neighbor rather than to inherited rules or religious feelings."²⁶ Cobb is careful to point out that the call is directed to and heard in part by everyone, but only those who cultivate a sensitivity to it and recognize God's role in the creation of the future can hear the call clearly. "Those who deny the presence of God so form their subjective aim as to reduce the efficacy of that Presence for them...On the other hand, those who affirm the presence of God may so form their subjective aim that God's causal efficacy for them may be maximized."²⁷

The second dimension of prayer is response; having heard the call and discovered the reality of our lives, we must act and grasp the new possibilities that are ours. One prayerful response is an expression of thanksgiving for new opportunities for growth and service; another is repentance for our repeated failures to use the opportunities offered us in the past; yet another is an acceptance of God's forgiveness for those failures and a turning from the past into the future. But the most important prayerful response we can make is to resolve

²⁶Ibid., p. 7.

²⁷Ibid., pp. 232-233.

to act in the freedom God has given us and realize the new possibilities of which we have become aware. Cobb notes, in a discussion of ethics, that "All discussion of value, duty and love as directive of human behavior must finally focus on how we can and should reflectively modify our aims or purposes;"²⁸ it is just as important that we appropriate and act on God's call as that we hear it. Our life of prayer must not degenerate into subjectivism and privatism; rather it must call us to service and action, to new levels of creativity in the world. Prayer cannot be a wholly passive process through which we are opened to the depth and power of God's reality apart from the world. Certainly, prayer helps us hear the call forward and discover the thrust of God's creative activity; but prayer is also response to the call, which includes both our cooperation in and our enrichment of God's purposes. Thus, prayers of petition and intercession, formulated in the light of God's purposes and offered in the name of Christ, are another appropriate prayerful response.²⁹ A further extension of this principle of "prayer as response" would tend to identify acts of service performed in the name of Christ

²⁸Cobb, A Christian Natural Theology, p. 127.

²⁹John B. Cobb, Jr., "Personal Devotional Resources" (Claremont: Southern California School of Theology, October 7, 1970), lecture.

as, in a broad sense, acts of prayerful response.

Finally, how does Cobb propose that we cultivate the openness and sensitivity to God which mark the first dimension, of prayer (which must, necessarily, precede the second dimension, response)? How can we insure that we will hear and feel God's call into the future as strongly as we feel the call of the past? Cobb notes certain conditions and techniques which may help us to maximize our sensitivity to God and his call. One way to achieve a heightened consciousness of God is to eliminate as many physical distractions and sensual stimuli as possible. When aural, visual, and tactile distractions are minimized, those aspects of our experience which are largely non-sensual (of which our experience of God is one) emerge more strongly and clearly.³⁰ By thus manipulating ourselves and our environment, we may allow God to emerge as the dominant element of our awareness. Cobb further suggests that, rather than eliminating all sensual stimuli, we may wish to select and concentrate on particular stimuli which have the power to heighten our awareness of God; stimuli with particular personal or historical significance (such as a cross) can be particularly helpful for this purpose.³¹

³⁰Cobb, A Christian Natural Theology, p. 236.

³¹Ibid., p. 238.

Of course, Cobb acknowledges that God may present himself to us with peculiar force and efficacy whenever he desires, in spite of how much or little we have done to sensitize ourselves. This acknowledgement reminds us that we are dealing with a living, purposive being rather than a magical genie who is at our disposal.

Finally, Cobb maintains that presence and participation in a community of faith and worship can alter the relative strength of various aspects of our experience and allow God's call to achieve a dominant place in our consciousness. "Worship remains the fundamental shaper and bearer of Christian existence...Worship is that act in which I am most often and most regularly brought into deeper awareness of the reality in which I believe and of myself as I am in relation to that reality."³² Prayer and worship, then, are intimately related; indeed the dynamics of humility, praise, honest self-recognition and resolve, which characterize prayer, are also fundamental to and operative in the act of worship. Thus, the Christian is called to new life most clearly as he stands in relation to God and his fellows.

Pierre Teilhard de Chardin

A similar vision of reality lies in the work of

³²Cobb, God and the World, p. 114.

the priest-paleontologist, Pierre Teilhard de Chardin; however, while Cobb's point of departure is philosophy, Teilhard's is science (particularly biology). Two of Teilhard's books are especially helpful for our purposes: The Phenomenon of Man (which Teilhard identifies as a scientific, rather than theological or metaphysical work) identifies and extrapolates the process of growth in the universe in broad, sweeping strokes; ³³ The Divine Milieu translates Teilhard's scientific vision into explicitly Christian terms and reveals its implications for every-day Christian existence.³⁴

Teilhard's vision is similar to Cobb's: the universe is seen as "one gigantic process, a process of becoming, of attaining new levels of existence and organization."³⁵ Teilhard, however, speaks in biological terms about the evolution and "complexification" of the universe, which is related to an increasing level of consciousness and union in all things. It is Teilhard's recognition of the "pre-eminent significance of man in nature, and the organic nature of mankind"³⁶ which forms

³³Pierre Teilhard de Chardin, The Phenomenon of Man (New York: Harper & Row, 1959).

³⁴Pierre Teilhard de Chardin, The Divine Milieu (New York: Harper & Brothers, 1969).

³⁵Julian Huxley, "Introduction" in Teilhard de Chardin, The Phenomenon of Man, p. 13.

³⁶Teilhard de Chardin, The Phenomenon of Man, p. 30.

the basis for his study; indeed for Teilhard, man holds the key to the further evolution of a universe in that "union increases only through an increase in consciousness."³⁷ Man stands at the center, but the whole of the universe is participating in a growth-process that tends in the direction of even further "personalization" of an already personal universe. Man is merely the clearest example of the organic unity of the material and spiritual aspects of the universe; man, that is, reveals that "spiritual perfection...and material synthesis...are but the two aspects or connected parts of one and the same phenomenon."³⁸ The whole universe is tending toward greater unity, relatedness and harmony, and any other course is bound to hinder the growth of things.

Lying ahead of all things, luring the universe to further evolution, is what Teilhard calls the Omega point, that indeterminate point in the future when all things will be realized and fulfilled. Teilhard maintains that the Omega already exists and "is operative at the very core of the thinking mass, as well,"³⁹ much like the inbreaking Kingdom of God so characteristic of Matthew's Gospel. Indeed, Teilhard seems almost anxious to trans-

³⁷Ibid., p. 31.

³⁸Ibid., p. 60.

³⁹Ibid., p. 291.

late his ideas into Christian terminology and to show how Christian faith embodies the truths he has discovered through scientific inquiry. Thus, God is equated with the creative force that is urging all of creation toward Omega and identified as the "ultimate point upon which all realities converge",⁴⁰ for "the universal center of unification...must be conceived as preexisting and transcendent."⁴¹ Teilhard identifies his notion of God's nature and activity with the traditional Christian notion of a personal God who reveals himself and acts providentially in the created realm, urging the world to greater harmony and self-realization. Likewise, Teilhard's notion of the organic unity of all things, including God and the world, finds expression in the classical Christian concept of the Incarnation; this translation of a "biological" reality into theological language is characteristic of Teilhard. Again, Teilhard identifies the new state of consciousness to which man is called with Christian love, providing another example of the same phenomenon. In The Divine Milieu, Teilhard sets about the task of helping us develop a new basic attitude toward the universe, an attitude which rests

⁴⁰ Teilhard de Chardin, The Divine Milieu, p. 91.

⁴¹ Teilhard de Chardin, The Phenomenon of Man p. 309.

on the assumption that "by means of all created things, without exception, the divine assails us, penetrates us and moulds us."⁴² In this view of things, all of life can be sanctified and divinized, not only those areas that have traditionally been understood as "religious" or "devotional." Teilhard sums up his argument in a subtle but evocative syllogism:

At the heart of our universe, each soul exists for God, in Our Lord.

But all reality, even material reality, around each one of us, exists for our souls.

Hence, all sensible reality, around each one of us, exists, through our souls, for God in Our Lord.⁴³

This syllogism points to the almost unbelievable extent and intimacy of our relationship with the universe and reveals how, in Teilhard's view, "everything forms a single whole."⁴⁴

But what is the part that man plays in all of this? We have noted the high place in creation that man is accorded by Teilhard, but what is its justification? The answer is that Teilhard, like Cobb, believes that man's proper function is the completion of creation in cooperation with God.⁴⁵ Man has the responsibility to discover and participate in God's creative activity in

⁴²Teilhard de Chardin, The Divine Milieu, p. 89.

⁴³Ibid., p. 25.

⁴⁴Ibid., p. 30.

⁴⁵Ibid., p. 31.

the world, and the most powerful tool he has at his disposal is his consciousness. As man develops and reaches new levels of consciousness, he discovers new possibilities for growth and development, both in himself and in the rest of the universe. Indeed, he may one day develop to the point where he can consciously direct evolution, rather than merely cooperate in the process.⁴⁶ But even though man holds such a high position in creation and bears responsibility for his own growth and improvement, he must finally renounce himself in favor of God and cooperate in the realization of God's will for all things. As for Cobb, man is free in Teilhard's world and may neglect or reject his responsibility to God, but this will only serve to hinder his further self-realization. Man's highest calling is to open himself to God, to draw on all the resources of the universe, to tap "the inward and outward forces which animate our being and sustain its development,"⁴⁷ so that he might realize himself and the world most fully. Teilhard emphasizes that this does not happen naturally, but that "intention...is...the golden key by which the inward world is opened to the divine Presence."⁴⁸

⁴⁶Huxley, op. cit., p. 20.

⁴⁷Teilhard de Chardin, The Divine Milieu, p. 52.

⁴⁸Ibid., p. 23.

Such statements lead naturally into a discussion of prayer within the context of Teilhard's understanding of reality.

All of human experience is a piece, and to see our daily work and other common-place activities on the one hand, and our devotional or religious life on the other, as radically different or mutually exclusive is inappropriate. Indeed, Teilhard maintains that our prayer time is a special time of explicitly recognizing the presence of God in all things and renewing our awareness of his creative activity and urgings; however, this must not be seen as discontinuous with other human activities. Prayer is merely the activity through which we realize and affirm God's divinization of all of life.⁴⁹ As well as providing a source of direction and guidance, this may lead naturally to our adoration of God and further dedication to his work. The main functions of prayer, however, are to remind us of God's permeation of all things and to reveal ways in which we can cooperate in the work of creation. Perhaps Teilhard's own words are most expressive:

We are thus led to posit intense and continual prayer at the origin of our invasion by the divine milieu, the prayer which begs for the fundamental gift: Domine, fac ut videam /Lord, make me see/.

⁴⁹ Ibid., p. 35.

Lord, we know and feel that You are everywhere around us; but it seems that there is a veil before our eyes.⁵⁰

Also:

Through fidelity we open ourselves so intimately and continuously to the wishes and good pleasure of God, that His life penetrates and assimilates ours like a fortifying bread.⁵¹

It is prayer which nourishes our union with God, which welcomes him into our lives, which illuminates and directs our participation in the creative activity that gives life to the world, which reveals our nature and purpose. Teilhard has issued, perhaps, his own most appropriate call to prayer: "Let us establish ourselves in the divine milieu."⁵² This call lies at the heart of Teilhard's understanding of prayer and spirituality. He notes that, "The charm of the divine milieu...is that it can assume an ever increasing intensity around us."⁵³

Teilhard goes on to identify some of the elements and dynamics of his style of spirituality, noting that, "It could be said that three virtues contribute with particular effectiveness towards the limitless concentration of the divine in our lives - purity, faith and

⁵⁰Ibid., p. 111.

⁵¹Ibid., p. 118.

⁵²Ibid., p. 93.

⁵³Ibid., p. 112.

fidelity."⁵⁴ Purity, "the rectitude and the impulse introduced into our lives by the love of God sought in and above everything,"⁵⁵ includes our prayerful quest for knowledge of God's will. The cultivation and practice of purity is supported by "recollection, mental prayer, purity of conscience, purity of intention and the sacraments."⁵⁶ This alignment of our will with the most perfect source of guidance and direction is the foundation for the life of prayer.

Teilhard understands faith as "the practical conviction that the universe, between the hands of the Creator, still continues to be the clay in which He shapes innumerable possibilities according to His will."⁵⁷ Faith is the operative power which guarantees the efficacy of our prayers; if one prays in faith, "the power of God is, as it were, drawn from Him by force and spread throughout the nature."⁵⁸ Though prayer has not the power to alter the orderly operation of the universe, prayers offered in faith are activated by that faith and can, indeed, affect those aspects of reality that are

⁵⁴Ibid.

⁵⁵Ibid.

⁵⁶Ibid., p. 113.

⁵⁷Ibid., p. 115.

⁵⁸Ibid.

flexible and open. Faithful prayer also affects our perception of and attitudes toward reality, a power which is not inconsequential.

Finally, prayer includes fidelity, "an active response to our daily tasks."⁵⁹ "Through fidelity we open ourselves so intimately and continuously to the wishes and good pleasure of God, that His life penetrates and assimilates ours like a fortifying bread."⁶⁰ This is a further extension of our life of prayer, the acting out, in faith, of the purposes made known to us through our reflection and recollection. In this final act of prayer, we are called to actively participate in the creative process of growth and divination which lies at the heart of all Reality.

This brief presentation has demonstrated how two men, starting from different disciplines and adopting different styles of conceptualization and formulation, have developed similar understandings of reality which not only make prayer possible, but which seem almost to require some sort of prayer-like activity for their most efficient operation. There are differences between them, and each poses his own special problems. Cobb, for

⁵⁹Ibid., p. 118.

⁶⁰Ibid.

instance, is very precise in his presentation; he is also, however, often highly technical and philosophically dispassionate. His world-view is carefully systematized and detailed, but it retains a vitality, an openness, and a relatedness to the real world of our experience that is both attractive and illuminative. The translation of philosophical speculation and reflection into peculiarly Christian theology sometimes can be problematic, however. Teilhard, on the other hand, presents an unusual combination of scientific speculation and almost mystical piety. He draws in broad, sweeping strokes, with a poetic intensity fired by strong Catholic piety and an equally strong concern for this world and man's existence in it. Teilhard's passion and poetry balance Cobb's academic detachment and precision. Together, these men outline and examine some exciting and important conceptual tools, tools which help us to come to terms with secularization's challenge to our understandings of reality.

In the next session, we shall turn our attention to further theological insights fostered by the challenge of secularization, especially in relation to the general problem of developing a "secular spirituality."

THEOLOGY AND PRAYER 2:

Toward A Secular Spirituality

We considered, in the last session, the challenge of secularization to modern theology and two similar views of reality (together with their implications for the life of prayer) which stand as creative responses to that challenge. That discussion grew out of a need to discover a world-view which both made sense and made prayer understandable and possible, a need that is felt acutely in our time. We shall turn now to a further discussion of the theological insights offered by "secular" theologians and an examination of the patterns of an emerging secular spirituality.

The Insights of Secularization

Though secularization challenges many traditional Christian concepts and practices, it also offers insights which we can use to correct the abuses and excesses of the past, to revise our understandings and discover adequate alternatives. In relation to the problem of God, secular theologians offer help at several points. First, like Cobb, they insist on using new categories in our discussion of God. Rather than speaking of God as a person, they suggest that He be seen as the personal reality that underlies all things; He is personal, though not a person.

Robinson also suggests that we speak of God in functional, rather than ontological, terms; that is, we recognize what God does rather than what He is.¹ This leads to the second point; it is only through our experience that we discover the reality and nature of God. "In the last analysis the way of exploration into God is the way of prayer for experience⁷. It is not an exercise in theology."² One way of experiencing God is directly, as in the mystical experience of God "in the depths of our soul." There are points at which we apprehend a transcendent dimension in reality, when we feel called to response and answerability, when we seem to confront the very heart of Reality itself. Though these experiences are infrequent and often ineffable, they force us to an acknowledgement of that dimension of the universe whose reality is not exhausted by or wholly contained within human categories of experience, that is, "God". Another way of experiencing God is through human relationship, through our experience of each other. Some secular theologians claim this is the only way we can know God; that is, God is to be found only in, with and under human relationships, for "he is their depth and

¹John A.T. Robinson, Exploration into God (Stanford: Stanford University Press, 1967), p. 35.

²Ibid., p. 119.

ultimate significance."³ Likewise, the deep personal relationship which exists between the closest of human beings gives the best clue to the nature of ultimate reality. The unity, creativity and openness of human relationship at its highest level reveals to us the principles and forces which are operative at the highest level of reality, in God. This, in turn, brings us to the third point in our discussion of the secular insights into the problem of God. Secular theology stresses the immanence of God, which in turn lends increased meaning and significance to this world. We are asked to examine ourselves and the world around us for evidence of God's presence and activity, to discover God acting from within worldly events and processes rather than imposing Himself on the world from some "heavenly" realm. Secular theology is, at this point, merely recalling us to a fuller recognition of the Incarnation. We discover the holy in the depth of common life; we realize that God must be discovered and addressed at the heart of all things, rather than beyond all things. At this point, Robinson suggests that we try to maintain a balance between "secularization" and "sacralization";⁴ each process holds valuable insights for contemporary

³John A.T. Robinson, Honest to God (Philadelphia: Westminster Press, 1965), p. 60.

⁴Robinson, Exploration into God, p. 76 (Sacralization is Teilhard's term).

Christian existence, while each examines our reality from its unique perspective. Secularization finds value and meaning in this world for its own sake. We need not, say the secularists, look to any far-off sacred realm to provide meaning for the world in which we live. All that is can be apprehended in our experience here. Sacralization (a term which grows out of Teilhard's work) draws many of the same practical conclusions, but its basic assumption is different. The sacred does not exist as a remote and separate aspect of reality; rather, it resides and is revealed within all things, and all things can come to participate more or less in the sacred. Secularization and sacralization each value the world of our experience, one from without and the other from within. A balance of the two views offers the richest and fullest understanding of the nature of things and is to be sought by contemporary Christianity.

The this-worldly emphasis characteristic of secular culture also gets carried over into secularized notions of prayer. Secular man broadens the definition of prayer to the point where it encompasses all of life. Every thought and every activity becomes a part of prayer; further, this pervasiveness of prayer transforms all of life, giving it a new perspective and a new motivation. Christ's example becomes the norm for secular Christian prayer:

For Christ in His incarnation every activity in life was prayer, for every activity in life is an expression of the work of reconciling men to the reality which is their own true nature, reconciling men to the Being from which they had become estranged.⁵

Prayer becomes, then, "Christian living consciously thought out and consciously motivated for Christ's sake."⁶ Douglas Rhymes identifies four elements of secular spirituality: 1) reflection; 2) involvement; 3) asceticism; 4) community.⁷ These categories serve as convenient headings under which to subsume nearly everything that needs to be said about secular prayer; therefore, we shall use them to divide and direct our further discussion of this topic.

The Patterns of Secular Prayer

Reflection: While an understanding of prayer as only withdrawal and reflection is unacceptable, the need for some time spent on this kind of prayer is acknowledged. Indeed, though this kind of prayer is lifeless and useless for many today, its cultivation as one element of the life of prayer is absolutely necessary.⁸ Even so, the prayer

⁵Douglas Rhymes, Prayer in the Secular City (Philadelphia: Westminster Press, 1967), p. 35.

⁶Ibid., p. 49.

⁷Ibid., p. 100.

⁸Robinson, Honest to God, p. 93.

of reflection does not represent an escape from the pressures of the world, but rather an opportunity to consider them more carefully; prayer is a wrestling with and penetration of reality, not withdrawal from it. Robinson notes an important point concerning reflective prayer:

The need for times of withdrawal is accepted naturally but with no pretension that these times are particularly 'holy'...They are basically times of standing back, of consolidation, of letting one's roots grow.⁹

One could say that reflective prayer grows out of a deep involvement in and familiarity with the world; further, it indicates a strong desire to deal seriously with the world rather than escape its demands.¹⁰ Robert Raines confirms this observation:

Real involvement in the lives and events of our times drives us to acknowledge the limits of our vision and our inability to love our friends, let alone our enemies. Such involvement drives us to worship and pray...as men who want to discern and obey.¹¹

Rhymes identifies three stages of reflective prayer; purgative, illuminative and unitive.¹² Through purgative prayer we discover something about ourselves, as our lives are exposed to the light of God's love and will.

⁹Ibid., p. 98.

¹⁰This stands in strong contrast to several segments of classic devotional practice. Imitation of Christ, for instance, which is a very popular and much used devotional manual, favors withdrawal from the world and cultivation of a strictly spiritual life of piety.

¹¹Robert A. Raines, The Secular Congregation (New York: Harper & Row, 1968), p. 114.

¹²Rhymes, op. cit., p. 52.

As God calls us to new possibilities, we become aware of our preconceptions, prejudices and short-comings, all of which resist God. Purgative prayer also provides us the opportunity to vent the rage and resentment we feel toward God from time to time; though we may deny any such feelings, honesty to ourselves and God demands that we acknowledge their presence. The awareness of ourselves and our situation gained through purgative prayer prepares us for the next stage of reflective prayer. When we recognize and acknowledge the reality of our lives (classically called confession) and discover, further, that God still loves us and calls us anyway, we are freed to hear that call, to discover and appropriate his will for us.

Through illuminative prayer, we hold our daily life up against the reality of God and see it in the light of his activity and demands. The primary object of this kind of prayer is the discovery of God's will, which is then realized in the "active" forms of prayer which follow. This kind of reflection provides the direction and perspective for Christian action in the world. It is important to note that reflective prayer is not simply a matter of talking to ourselves and discovering our own ideas about things; rather it is an opening of ourselves to God and Christ, an active seeking of the Diving will with which to inform our actions. Bonhoeffer's injunction, "Seek

God, not happiness,"¹³ reminds us that our concern is not fundamentally for ourselves. We seek, rather, to discover the purposes of the "God who addresses us in the world and in the gospel."¹⁴ It is this surrender of our wills to his that transforms normal life into prayer. We do not seek God's will in a general sense, however; instead we raise particular issues, needs and concerns which touch the reality of our own lives. A general exposition of God's will lies open to us in the Gospel; reflective prayer seeks to discover ways to apply that will to specific situations. Prayer, then seeks new ways of using old information rather than seeking special new revelations. Through reflective prayer, also, we discover how to deal with special problems, and we gain the strength and insight needed for the performance of special tasks. Praying the reflective prayer,

means nothing else but the readiness and willingness to receive and appropriate the Word, and, what is more, to accept it in one's personal situation, particular tasks, decisions, sins, and temptations.¹⁵

Prayer also reveals things about other people. As we seek to discover God's will for others and for us in relation to those others, we must also seek to discover

¹³Dietrich Bonhoeffer, Life Together (New York: Harper & Row, 1954), p. 84.

¹⁴Raines, op. cit., p. 115.

¹⁵Bonhoeffer, op. cit., p. 84.

their needs and problems, the reality of their lives.

As Bonhoeffer says,

Intercession means no more than to bring our brother into the presence of God, to see him under the Cross of Jesus as a poor human being and sinner in need of grace. Then everything in him that repels us falls away; we see him in all his destitution and need.¹⁶

The reflective prayer, then, opens us to a new awareness of ourselves, of others and of God's will for all.

Finally, reflective prayer has a unitive stage.

In this prayer, we recall once again the fact of the Incarnation; that is, we discover how our union with the world of our experience and our union with God's will (gained through illuminative prayer) are, in turn, joined in an even higher level of union.¹⁷ This final stage of reflective prayer begins to approximate the experience of classical mysticism, though the reality and importance of our everyday world are affirmed and incorporated in a way foreign to classical mystical experience and formulation. This type of prayer demonstrates, however, the possibilities for deep and intense spiritual experience within the framework of a secularized spirituality.

Involvement: Reflection is vital: we must thoughtfully ground ourselves in Christ to avoid humanism, cul-

¹⁶Ibid., p. 86.

¹⁷Rhymes, op. cit., p. 55.

tural conformity, and ineffectual, irrelevant, superficial business. But this is only a starting point, for if significant action does not grow out of our reflection, we are not truly sharing God's concern for the world. In fact, there are those who claim that reflection ought to grow out of action:

The traditional approach has been to start at the center and then go out, to begin with prayer and 'work it out' in politics. This approach may be reversed for our generation.¹⁸

Whether reflection or action comes first is not important; what is important is that each has its place, each informs the other, and each is necessary. Having discovered the will of God through the prayer of reflection, Christian man has to actively realize and fulfill that will through the prayer of involvement. "In our era, the road to holiness necessarily passes through the world of action."¹⁹

The realm of action, then, is the context in which we pray the prayer of involvement. This prayer has two dimensions. The first is the sensitivity we cultivate at all times, the openness to situations of need that we confront during our normal round of activities. The reflective prayer maps out our general plan for the day and raises particular issues with which we know we must deal;

¹⁸Robinson, Exploration into God, p. 136.

¹⁹Ibid., p. 135 (quoted from Dag Hammarskjöld, Markings, p. 108).

the first dimension of the prayer of involvement represents a spontaneity, an openness to new data, that is very important. We must be ready at each moment to revise and adapt our pattern of response to the people and events around us; as needs and problems present themselves, we are called to new and creative modes of service we could not have anticipated. This kind of prayer is "opening oneself to the claim of the unconditional as it meets one in all the relationships of life";²⁰ it sees Christ in all things and responds in the spirit of his love, which pervades the universe.

The other dimension of the involvement-prayer is action itself. For many secular theologians, our active response to God's will is not only a result of reflective prayer but is actually a part of prayer itself, "the expression of a quality of life in which the personal is being lived out in human relationships - an involvement of prayer rather than a speaking of prayer..."²¹ Thus, some define prayer in the broadest terms, as any act of ministry or as the totality of Christian life and service. Prayer, in this view, is love in action, "in which all our acts are simply acted prayers to God for the doing of his will, and all our prayers look for their answers in the affairs

²⁰Ibid., p. 123.

²¹Rhymes, op. cit., p. 24.

of the secular world."²² According to Rhymes, "It is by the way in which we respond to our human situation that we pray, for it is by the way of our response that we show the Christ in us to the world."²³ This has striking implications for the life of prayer. For instance, we discover that it is far easier to pray for the welfare of mankind in general or the needs of some far distant persons than for the needs of someone we know and meet each day; in the latter case, we may be called to the prayer of involvement, to offer ourselves in loving service for the fulfillment of our friend's needs. This is the point at which we realize our degree of seriousness in relation to the life of prayer.

Rhymes offers three criteria by which to judge the effectiveness and faithfulness of our prayers of involvement.²⁴ First, how do we approach the world and our life in it? Do we feel fearful of the world and its claims, threatened by its secularity, and repelled by its corruption? If we are really praying the involvement-prayer, we ought to be rejoicing in the richness and variety of our world, accepting its challenges to creative love and

²² Lesslie Newbigin, Honest Religion for Secular Man (Philadelphia: Westminster Press, 1966), p. 98.

²³ Rhymes, op. cit., p. 48.

²⁴ Ibid., p. 59.

service, and seeing God in all things. The prayer of involvement is our response to the divine presence and power that infuses all of reality; we are called to embrace the world rather than seek escape from it. Second, how do we approach other people? The Incarnational perspective which allows us to embrace the world also allows us to approach others in a spirit of acceptance. The prayer of involvement helps us discover the worthfulness of each person and allows us to affirm and accept others in action as well as in words. However, we must also help others to discover and accept the demands of mature and responsible personhood under God; just as we have begun to grasp the new possibilities for our own lives, we must help others to do the same. Third, what is the conscious motivation of our action? Are we serving our own interests? Are we using our environment, other persons, and God to meet our own needs? The prayer of involvement grows only out of a desire to live in Christ and realize the most creative possibilities for all persons and things. Such a motivation "divinizes" our lives and transforms them into a continuous act of prayer. "Prayer in the name of the spirit of Jesus, prayer patterned on his prayer, is no escape from the work of the world. It is the living heart of responsible dealing with the world."²⁵ This is

²⁵Newbiggin, op. cit., p. 150.

the test of our prayer of involvement.

Asceticism: Rhymes claims that the prayer of involvement can lead secular man to an appreciation of a "new asceticism", which is a recognition and acceptance of the cost of active Christian life.²⁶ This grows out of our knowledge of Christ's example, which reveals to us that the Cross, not comfort, is our standard for service in the world. This new asceticism contains elements of life-affirmation, for life calls us into the world and encourages the enrichment and fulfillment of life in Christ. Indeed, it is for the sake of a world created and sustained by God that we may, as Jesus did, accept the Cross. However, like traditional asceticism, this new version exhorts us to resist the pressures of the world which urge us toward destructiveness and sin. There are certain claims the world makes upon us that we must deny if we are to be fully fit for service to God and to other persons. The mortification of self and the cultivation of disciplines of prayer, fasting and other forms of self-denial can, when performed out of love and a desire to maximize the effectiveness of Christ's love in us, have a degree of appropriateness in our time.²⁷ The acceptance

²⁶Rhymes, op. cit., p. 73.

²⁷Ibid., p. 76.

of suffering and deprivation, either in favor of others or to help us identify with the needs of others, can be a significant and deeply Christian form of asceticism.

Rhymes explains how the classic vows of poverty, chastity and obedience can be adapted and redefined to form the foundation of a new asceticism which seeks to free us from the demonic and enslaving aspects of contemporary culture:

Poverty in the world of today means that we shall be freed from the inordinate love of possessions or the constant demand for security. We shall be capable of assessing our needs...by sensitivity to the economic possibilities of the true welfare of our country and the world, by sensitivity to the claims of other people, by recognition of the true worth of things.²⁸

Obedience in the world of today means an in-Christ obedience to the understanding and working out of Christian insights and values in the worldly involvements of life, so that our obedience is not pressurized by society's conventions and worldly estimates of what success is: it is the bringing to bear of what St. Paul calls the 'foolishness of God' upon the wisdom of the world.²⁹

Chastity in the modern world...will be the understanding of what kind of self-control is needed in order that people may behave towards each other as mature men and women: it will be the realization that people are people of minds, spirits and bodies and that all three enter into every relationship.³⁰

Thus we can gain the power to resist the demands of manipulative and exploitive advertising, the claims of materi-

²⁸ Ibid., p. 78.

²⁹ Ibid., p. 79.

³⁰ Ibid.

alism and consumerism, and the uncritical conformity of "status-seeking" and cultural "other-directedness."³¹ All these forces tempt us to think only of ourselves; a new asceticism can free us to think of others and God.

Community: Till now, we have been speaking primarily of private prayer, which has, traditionally, formed the heart of Christian devotional life. Bonhoeffer warns, "Let him who cannot be alone beware of community"; however, he continues, "But the reverse is also true; let him who is not in community beware of being alone."³² We note then that corporate and individual devotional activities are both necessary; each creates an environment which supports and encourages the other, and each provides insights and experiences which complement the other. Indeed, in our time the trend seems to be away from individualism and toward more group-centered, corporate spirituality. The loneliness and alienation of secular man have led him to a new appreciation of relationships and an acknowledgement of his need for others.³³ While the anonymity of the large church congregation does little to meet this need, the intimacy

³¹Ibid., p. 78.

³²Bonhoeffer, op. cit., p. 77.

³³Rhymes, op. cit., p. 18.

and support of a prayer cell or group provide a viable alternative to the loneliness of solitude on the one hand and the loneliness of the crowd on the other.

The relationship between prayer and the community of faith is reciprocal. First, the community grows out of prayer: "Prayer is awareness of the potentiality for community which results from Christ's presence in every man and in me."³⁴ The concern for others which grows out of reflective prayer and finds expression in intercession and the prayer of involvement makes community possible: it provides the attitudinal prerequisite for the initial creation of community and sustains the community once established. Second, prayer grows out of the community. The community provides a context which facilitates the highest degree of self-awareness and the richest and fullest apprehension of God's will. Within a community, in relationship with others, we can live out the life of prayer most fully, both in reflection and in involvement. A community of faithful people provides mutual support, a variety of techniques and resources to enrich the life of prayer, and a multitude of concerns to claim the prayerful attention of the whole community. Rhymes also points out the necessity for careful training and cultivation in the life of prayer,

³⁴Raines, op. cit., p. 118.

all of which ought to start at the earliest age possible.³⁵ Such training would help people learn to discover the richness of their experience and the myriad possibilities for growth and life offered to them, to articulate that experience and to express themselves effectively in prayerful living. Such an extensive and extended educational program would be possible only in community. An added dimension in the life of the community is corporate prayer or liturgy. Robinson notes that liturgy is one more way of plumbing the depths of reality and discovering the presence of the Divine in common things.³⁶ Rhymes claims that corporate worship is closely linked to, and an expression of, personal spirituality, requiring only the added dimension of signs, symbols and language common to the community; indeed, worship includes the four elements that we have already identified as essential to the life of prayer (reflection, involvement, asceticism and community).³⁷ And worship and prayer share the same basic function in the life of the secular Christian: neither is "intended to make us religious. They are intended to make us human."³⁸

³⁵Rhymes, op. cit., p. 85.

³⁶Robinson, Honest to God, p. 88.

³⁷Rhymes, op. cit., p. 102.

³⁸Ibid., p. 114.

Rhymes' suggestions concerning a new "secular spirituality" are helpful and illuminating. They offer new interest and vitality to an aspect of Christian life which has suffered badly in recent times, and they demonstrate the need for serious spiritual cultivation even in a thoroughly secular age. Rhymes borrows many classic devotional patterns and words, most of which he redefines and reinterprets; he thus maintains a degree of continuity with traditional formulations of the spiritual life while incorporating the insights and understandings of secular theology. This approach creates problems, however. The decidedly non-traditional, highly secular person may be repelled by what seems to be the same old devotional "stuff"; on the other hand, the traditional pietist may be attracted by familiar terminology and fail to notice the radically different understandings that lie behind the language. One must be careful, then, to remember the new and different ideas that are attached to the old and familiar words (such as "God", "prayer", and "asceticism"). Also, I favor a more precise and restricted definition of prayer than most secular theologians offer. My own attempts at defining "prayer" convince me of the difficulty of making neat, precise definitive statements, but I find an understanding of prayer as nothing more specialized than "Christian life itself" too open-ended for my taste. On the whole, though,

Rhymes' book is a fairly successful attempt at outlining a serious and vital style of secular spirituality.

PSYCHOLOGY AND PRAYER:

A Depth Approach

Having discussed several ways that theology informs prayer, we must turn now to the development of a psychological understanding of prayer. Though there are a number of psychological theories which shed light on what prayer may be and how it may work, we shall approach the problem from the perspective of depth psychology. Specifically, we shall explore briefly the work of Carl Jung and one of his many interpreters, Percival Martin.

Carl Jung

As we begin our exploration, it may be helpful to comment briefly on the relationship between psychology and religion and the limitations which Jung's psychology must impose on itself in the consideration of a topic such as prayer. Many Christians are suspicious of psychology because it refuses to take for granted or to confirm the metaphysical assertions which lie at the heart of their faith. They believe that psychology, as a science, has set for itself the task of explaining away or destroying the religious systems and faith upon which their lives are based and that psychologists are bound to reject the notion of God and replace Him with strange

theories about human needs and drives as the determining factors in all human experience. A more subtle and insidious fear is that psychology drains the life out of religion and renders it superfluous by providing secular means for tapping the "living sources of power" in the Universe (therapy groups replace the Church, the therapist replaces the priest, etc.). While the fears of religious people may not be wholly unjustified, many of them are based on ignorance and prejudice and needs to be dispelled. Speaking for many psychologists, Jung does his part to allay these fears and clarify the relationship between religion and psychology.¹

First, he notes the different concerns and emphases of psychology and religion. Religion assumes the existence of a human soul, which is related to and has experience of God and which apprehends metaphysical and theological truths, truths which interpret and assign meaning to human experience of reality. Jung, too, admits the existence of a psyche which exists as something more than a product of the external world, which has a reality and an independence which cannot be denied. Likewise, he admits that "religious experience

¹There are many other psychologists (like Freud, for example), however, who would make no such attempt to reconcile psychology and religion. Jung represents a particular school of psychology, whose members are not as hostile toward religion as many psychologists are.

is absolute; it cannot be disputed."² that "the ideas of a moral order and of God belong to the ineradicable substrate of the human soul,"³ and that somehow psychology must come to terms with these facts. They must be dealt with, however, scientifically, in descriptive and analytic terms. Thus, psychology may rightly concern itself with the soul's image or concept of God, while leaving the question of God himself to the theologians. Indeed, psychology is in no better position to deny and overlook man's religious tendencies than it is to verify the metaphysical foundations on which they stand: psychologists are forced to ponder the claims some have made to experiences and apprehensions of reality that are not reducible to analytic, scientific, secular terms. As for the theologian, he too must avoid the pitfall of confusing the image with the reality of which he speaks. At one point Jung notes:

It would be a regrettable mistake if anybody should take my observations as a kind of proof of the existence of God. They prove only the existence of an archetypal God-image, which to my mind is the most we can assert about God psychologically.⁴

This, then begins to define the limits of psychological investigation and assertion. Psychology takes as its

²Carl G. Jung, Psychological Reflections (Princeton: Princeton University Press, 1970), p. 350.

³Ibid., p. 339.

⁴Ibid., p. 337.

subject the human psyche, its activities (including philosophy, theology, etc.) and its structures. And while the psychologist must admit the reality of psychic events and processes, such as the apprehension of metaphysical truths, he is in no position to judge their truth or falsity. In this sense, then, psychology poses no serious threat to religion.

Second, there is a sense in which psychology and religion depend on each other and inform each other, making it problematic for either to deny the validity of the other. Of psychology and philosophy, Jung once wrote, "Neither discipline can do without the other, and the one invariably furnishes the unspoken - and generally unconscious - assumptions of the other."⁵ Indeed, it seems at times that religion and psychology join forces to explore the same mysteries, with the only difference between them being the different names they give "the same enigma that perplexed all ages before us."⁶ Likewise, Jung claims that "the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience."⁷ Jung explains the rise of psychology by noting the marked decline in powerful

⁵Ibid., p. 191.

⁶Ibid., p. 50.

⁷Ibid., p. 358.

symbols, which has left a vacuum that is now being filled by psychological endeavors. Thus, there is some similarity of function and subject matter between religion and psychology which makes possible their interaction. The need for increased cooperation and dialogue is still great, however, as Jung has noted:

If Christian doctrine is able to assimilate the fateful impact of psychology, that is a sign of vitality, for life is assimilation. Anything that ceases to assimilate dies.⁸

Third, Jung maintains that Christians who attack psychology are, in a sense, attacking their own doctrinal position. He says that religious people who reject psychological inquiry are often people who do not want to face their own souls and who believe that nothing good can come from within themselves. He makes this point even clearer in a number of pointed statements:

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Why this fear of psychology?⁹

It would be blasphemy to assert that God can manifest himself everywhere save only in the human soul.¹⁰

That a psychological approach to these matters draws man more into the centre of the picture as the measure of all things cannot be denied. But this gives him a significance which is not without justification...

⁸ Ibid., p. 337.

⁹ Ibid., p. 359.

¹⁰ Ibid., p. 18.

No psychology in the world could vie with the dignity that God himself has accorded to him.¹¹

There can be no doubt that man's importance is enormously enhanced if God himself deigns to become one.¹²

Thus, we see that Jung's psychology makes no claims concerning man that Christianity is not also prepared to make. In this sense, too, the threat of Jung's psychology to religion is effectively denied.¹³ Thus, having overcome our fears of psychology and having justified its usefulness to religion, we can now turn to the development of one possible psychological understanding of prayer.

We have noted the reality that Jung assigns to the psyche. He maintains that we labor under a materialistic prejudice that takes only physical phenomena seriously and which, therefore, leads us to neglect or devalue the psychic dimension of our lives. "Our intellect has achieved the most tremendous things, but in the meantime our spiritual dwelling has fallen into disrepair."¹⁴

¹¹Ibid., p. 360.

¹²Ibid., p. 11.

¹³Jung is not alone in his attempts to reconcile religion and psychology: Many in the theological community also recognize the power and insight of depth psychology. John Cobb, for example, notes that depth psychology is different from "modern academic psychology" in that "A whole world of reality is assumed that is not directly observable by the scientist." Cobb, John B., Jr. The Structure of Christian Existence (Philadelphia: Westminster Press, 1967), p. 91.

¹⁴Jung, op. cit., p. 254.

Psychology, says Jung, has the means for correcting this situation. This science can teach us to let things happen in the psyche, to recognize the religious function of the psyche, to realize that reason and rationality have no right to reign as absolute tyrants in our psychic lives, that indeed the greatest changes in man have grown out of irrational truths.¹⁵ Perhaps the most important function psychology can perform is to help us discover the reality and power of the unconscious, that part of the psyche which lies below the surface of our awareness and with which we need to be in contact. "Whoever reflects upon himself is bound to strike upon the frontiers of the unconscious, which contains what above all else he needs to know."¹⁶ The conscious elements of our psychic life grow out of the unconscious, which is the source of new and creative thoughts. "Consciousness is always only a part of the psyche and therefore never capable of psychic wholeness: for that the indefinite extension of the unconscious is needed."¹⁷ Jung makes the further claim that the unconscious has a dimension beyond that of the individual human being: "The unconscious is the unwritten

¹⁵Ibid., p. 256.

¹⁶Ibid., p. 230.

¹⁷Ibid., p. 334.

history of mankind from time unrecorded."¹⁸ It is the unconscious, too, that lies at the heart of human religious experience:

The unconscious is the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem.¹⁹

Because the unconscious is so extensive and so pervasive in human experience, it is vital that persons be aware of this dimension of their psychic life and seek to bring to consciousness as much information as they can. It is in relation to this problem that the relationship between Jung's psychology and the practice of prayer begins to emerge.

An important concept for Jung is "individuation", which points to self-realization and the fulfillment of life. Beginning around the middle of a person's life, individuation is the process which leads ultimately to psychic wholeness and stability, to the effective synthesis of the conscious and unconscious elements of the personality. This means that individuation must "undo" the results of "differentiation", which is the process

¹⁸Ibid., p. 27.

¹⁹Ibid., p. 33.

that marks the first half of human development.²⁰ Differentiation is the process by which the ego detaches itself from the unconscious and begins to establish its own autonomous existence in relation to the world around it; this is accomplished, however, at the cost of psychic wholeness and the suppression of the unconscious.²¹ Consciousness is unified and strengthened, while the unconscious is neglected and ignored. Once the ego has established itself (usually by middle age), however, it is time for the unconscious to once again assume its rightful place. This process (individuation) is not, however, a return to a more primitive kind of wholeness; rather, the differentiated personality transcends itself, recognizing and integrating into itself the unconscious dimension of the psyche. The person becomes aware not only of his conscious self, but also of his unconscious self, thus integrating the two aspects of his personality, which have previously been in conflict. While individuation can be either a natural (unconscious) or a conscious process, Jung gives priority to its conscious cultivation. It is the enlargement of consciousness, the process of becoming aware of the dimensions

²⁰Erich Neumann, *The Origins and History of Consciousness* (New York: Pantheon Books, 1954), p. 410.

²¹Ibid., p. 399.

of psychic reality and the forces acting within us, that facilitates individuation. And an important tool in this process is reflection, which "is a spiritual act that runs counter to the natural process...It should...be understood as an act of becoming conscious."²² When we fail to seek higher levels of consciousness and explore our unconscious, we live in darkness and ignorance. We begin to project upon the external world the parts of ourselves that we feel but refuse to recognize. "Projections change the world into the replica of one's own unknown face."²³ This often creates serious problems in our relationship with the world around us:

Our unwillingness to see our own faults and the projection of them onto others is the source of most quarrels, and the strongest guarantee that injustice, animosity, and persecution will not easily die out.²⁴

It is the unreflective and unselfconscious spirit that is demonic and that fails to realize its creative possibilities most fully.

It is at this point that prayer enters the picture. Prayer, seen as a reflective technique designed to increase one's consciousness of his own deepest psychic dimensions, as well as psychic dimensions beyond himself, can be a powerful tool in the process of individuation. Indeed,

²²Jung, op. cit., p. 32.

²³Ibid., p. 225.

²⁴Ibid., p. 224.

Jung acknowledges this possibility when he says that religious systems of belief and practice "are psycho-therapeutic systems in the truest sense of the word, and on the grandest scale."²⁵ Prayer, understood as reflection on and sensitivity to the experiences and truths that spring from the deepest parts of ourselves, thus has a validity and usefulness in psychological as well as theological terms. The spirit or psyche is constantly engaged in a process of growth and self-realization, a process which is difficult and costly but which bears rich fruit.

Percival Martin: Experiment in Depth

In his Experiment in Depth,²⁶ Percival Martin draws on the thought of Carl Jung, Arnold Toynbee and T. S. Eliot in an effort to map out a strategy for exploring the innermost recesses of the human soul, which he calls the "deep centre". Like Jung, Martin wants to allay the fears of those who suspect the psychologists' meddling in spiritual affairs. He acknowledges that some psychologists dismiss the psyche as a biological by-product, but he maintains that depth psychology has much to offer

²⁵Ibid., p. 336.

²⁶P.W. Martin, Experiment in Depth (London: Routledge and Kegan Paul, 1955), p. 191.

religion. Indeed, individuation lies at the heart of much religion, including the teaching of Jesus, and "the discoveries of analytic psychology do little else than repeat, in modern phraseology, with detailed empirical backing, the principal injunctions of the Christian way."²⁷ Psychology, through its translation of old truths and its discovery of new truths about the soul, can serve religion by revitalizing it and renewing its categories in a time when "the reality behind religion is to a great extent obscured, for many people completely blotted out, by ancient forms which for them have become more or less meaningless."²⁸ Rather than fearing it, religion should welcome psychology as an ally in the great struggle of our time "between the means of integrating the human being and the means of disintegrating him."²⁹

While we made some random general comments about Jung's concept of the human psyche earlier, Martin provides a more comprehensive and detailed view. Fundamental to this view is the notion that there is much more to the psyche than the ego, which is identified as the "complex of consciousness."³⁰ The ego is surrounded by a number

²⁷Ibid.

²⁸Ibid., p. 190.

²⁹Ibid., p. 203.

³⁰Ibid., p. 71.

of other autonomous complexes which affect human experience in a variety of ways. Martin notes four ways in which we encounter these autonomous complexes: 1) we may project them onto the external world; 2) they may invade us and take over our consciousness; 3) they may disappear altogether; 4) we may come to terms with them or integrate them into our experience, thus achieving wholeness.³¹ Only when we integrate all the autonomous complexes, thus recognizing and accepting all aspects of our psychic lives, do we achieve true wholeness as human beings. Two of these autonomous complexes deserve special attention.

The "shadow" is the negative side of the personality and comprises the unrealized, unacknowledged parts of the psyche, just as the ego represents those parts which have been developed most adequately; it is, in a sense, the "personification of the personal unconscious."³² The shadow is more closely and directly related to the conscious self than are most aspects of the unconscious, and it is marked by an emotional or affective nature.³³ The shadow, as the "dark" side of the psyche, needs to be integrated, but it is usually encountered in projection

³¹ Ibid., p. 72.

³² Ibid., p. 73.

³³ Carl G. Jung, Aion (New York: Pantheon Books, 1959), p. 8.

or invasion or, most often, it disappears altogether through repression. It is vital that this unrecognized and unrealized part of the psyche be known and accepted and given the opportunity to live and contribute its part to the life of the individual. When we force ourselves to face the shadow, however, it often loses much of its fearsome quality and becomes much more manageable. Indeed, the shadow is the most accessible and easily experienced part of the unconscious and can be assimilated, to a large degree, "with insight and good will."³⁴ Those parts of the shadow that are most difficult to face are marked by the strongest projections, but Jung notes that "With a little self-criticism one can see through the shadow - so far as its nature is personal."³⁵

Another important complex is that which carries the qualities of the opposite sex and which is identified as the "anima" in men and the "animus" in women. This complex is "infinitely attractive, yet primitive",³⁶ and it is usually encountered first in projection, where it becomes a love-object. When the animus/anima invades the psyche, it then reveals its less attractive side,

³⁴Ibid., pp. 7-8.

³⁵Ibid., p. 10.

³⁶Martin, op. cit., p. 80.

which leads to petulance, self-pity and so on. As in the case with all the autonomous complexes, the first step in dealing with the animus/anima is to recognize its reality and power; for it is only when we refuse to acknowledge the existence of such structures that they become more disruptive.

Another element of psychic life to which Martin points are the archetypes, the basic, instinctive drives that actuate living creatures and which are, indeed, "one of the deep mysteries of life."³⁷ The archetypes represent the various ways in which psychic energy is organized and effective, and they are encountered in the same ways as are the autonomous complexes. These forces are identified by descriptive titles and characteristic themes, such as the Wise Old Man, whose theme is the "great work", or the Great Mother, whose theme is "death-rebirth". Again, the key to dealing with these realities is awareness:

As awareness develops, the archetypal powers can be brought into a certain relationship with consciousness, and thereby gradually enlisted in the service of life.³⁸

Another important notion is that of the "transforming symbol." This symbol arises out of conflict and reveals to us the middle way between conflicting

³⁷Ibid., p. 92.

³⁸Ibid., p. 93.

forces between which we are unable to choose. When we become aware of such a symbol, we must seize upon it and use it or it will do us no good. The transforming symbol is the key to the creative possibilities of the deep unconscious:

It is as if, in the transforming symbol, new possibilities of life were offered to us, new growing points, which we take up or let go according to our insight and character.³⁹

The transforming symbol is non-rational and highly effective (and therefore recognizable), and the process by which it emerges is usually gradual rather than sudden. It is this symbol which points the way for what Martin calls the "experiment in depth."

At this point, we must note the reason for spending so much time outlining the structures and processes of the psyche: it is to facilitate the process of individuation. As we become aware of the nature of our psychic experience and discover the variety of forces acting within us, we become more able to integrate these things into our lives and deal with them constructively. But this demands effort and understanding. Even so, Martin tells us that even though such effort and understanding are helpful, individuation is not simply something we can set our minds to and do. Like the experience

³⁹Ibid., p. 119.

of grace, "individuation is something which is wrought upon a man, not something he can do for himself."⁴⁰

Another comment clarifies this further:

Individuation has nothing to do with psychology. It is a way of living life. The psychology of the unconscious can help a man to understand what is happening. The constructive technique is an invaluable aid. But the 'inward transforming experience' can take place in a person who has never heard of the unconscious; while psychological knowledge which stops with the intellect...is completely unavailing.⁴¹

Also, individuation is an on-going process which may only be completed late in life, if at all. It is the integration of the conscious and unconscious elements of the self, the restoration of the psychic wholeness disrupted by the process of differentiation. The consummation of the process of individuation demands an ego which is stable enough to face and accept its unconscious counterpart, and the wholeness which is ultimately achieved through individuation "corresponds to a profound structural change, a new configuration of the personality."⁴² This process is, then, difficult and consuming and, as Martin notes, not to be embarked upon lightly.

We have said that individuation is not something that a person can achieve by merely putting his mind to it and working hard; but we have also noted that psycho-

⁴⁰Ibid., p. 164.

⁴¹Ibid.

⁴²Neumann, op. cit., p. 416.

logical insight and effort can facilitate this process. Martin proposes what he calls the "constructive technique", the fundamental purpose of which is "the finding and holding of the deep centre, the discovery of the 'germinal higher part' as William James terms it."⁴³ This constructive technique employs elements such as dream analysis, "active imagination" (described simply as the voluntary seeing of visions), and dialogue with the elements of one's dreams and imaginings. Through the constructive technique, man can begin to plumb the depths of his soul and utilize the creative energies that are stirring there.⁴⁴ "The essential aim of the constructive technique is to make possible a fundamental re-adjustment of the personality, an organic linking up of consciousness and the unconscious."⁴⁵

Again, we have discovered elements of a psychological understanding of reality which begin to remind us of prayer. The constructive technique, this active/reflective quest for the deep centre, sounds very much

⁴³Martin, op. cit., p. 173.

⁴⁴It is important to note that the constructive technique may loose dark, demonic, frightening forces as well as creative energies. The analysis of dreams, dialogue with parts of oneself, or time spent in expectant silence may release unattractive and undesirable parts of ourselves which are both powerful and threatening. Such encounters are the inevitable risk associated with growth and self-discovery.

⁴⁵Martin, op. cit., p. 67.

like the Christian's attempts to plumb the depths of reality prayerfully, seeking there new creative possibilities and the power to realize them. Martin himself makes this connection:

At the ego level, a man can pray to God normally a petitionary prayer, asking for something the ego wants - since it is in the nature of the ego to want... At the level of the deep centre it is otherwise: a man goes directly to God. The object is not petitionary but a living contact with the primal source... and not to make use of it, but to be energized and guided by it.⁴⁶

It is in this way that we discover and realize the possibilities of human existence at its fullest, that we become whole persons, that we enter into relationship with and draw upon the power which energizes all that is. Prayer can be a part of the constructive technique and can help us to tap the creative energies of that reality which psychology is hesitant to call, in an unqualified sense, God. Martin himself adds a final word of confirmation to our presentation of his work:

There are certain qualities of being experienced in this mortal life which we describe as best as we can with such words as truth, creativity, personality. It seems hardly likely that we as human beings invented these things...any more than we invented... our own physical frames...It would seem not unreasonable to suppose that the MORE /William James' term for the reality Christians call "God"/ is the source from which they originated...The man who thus draws upon the MORE, upon whom this heightened experience of truth, love, creativity, personality operates, finds his hold upon the deep centre strengthened

⁴⁶Ibid., p. 178.

and developed in a new way...Slowly, imperceptibly almost, the whole spirit takes shape.⁴⁷

This depth psychological interpretation of prayer is helpful in several ways. First, it lends to the practice of prayer the support of a discipline which is not employed in the service of the Church. This discussion demonstrates that prayer has a usefulness and power which is recognizable beyond the theological realm. Second, this more analytic and scientific approach to prayer-like activity reveals dimensions and dynamics that sentimental or pietistic practitioners might overlook. Psychological concepts and terminology give us a slightly different way of conceptualizing and talking about prayer, which illuminates and broadens a strictly theological approach to the subject.

⁴⁷Ibid., p. 179.

THE PRACTICE OF PRAYER

The last three sessions have dealt with the theoretical aspects of prayer: the theological and psychological theories and insights that help us to understand both how prayer is possible and how it works. Before we leave this place, it would be well for us to spend at least a few moments considering how all of this relates to real life and to the life of prayer. It is time now for us to consider, however briefly, the practical aspects of prayer: its forms, techniques and problems, and the resources which inform and enrich its practice. These few comments, together with our previous discussions, will prepare you for whatever further exploration of the life of prayer you might wish to undertake.

The Types of Prayer

Confession: In confession, we open ourselves before God, revealing both to Him and to ourselves the reality of our lives. This is necessary if we are to meet God, if we are to grow, and if we are to change ourselves or the world around us. Confession demands complete and unabashed honesty and requires that we open every corner of our lives and lay bare every thought, feeling and action. In confession, we examine ourselves in the light of God's wholeness and righteousness and

find ourselves broken and fouled; we discover that "who we are" is less than that which we seek to be. To know who we are we must first catalogue our short-comings or "confess our sins." But there is more to confession than this. When we confess, we not only catalogue each thought and deed which seems improper; we also discover and acknowledge the ways our very being is distorted by pride and selfishness. When we open ourselves in complete honesty in confession, we may also vent the anger, resentment and hatred we feel toward God Himself, confident that confession frees us from sin rather than condemning us because of it. Only when we acknowledge, to ourselves and to God, the darkest parts of ourselves are we able to recognize and finally accept the love of God which overcomes all these things. Indeed, such deep and thoroughgoing confession can occur only when we have at least the hope and at most the assurance of forgiveness, that is, in a context of grace. The righteousness of God forces us to confession; the love and mercy of God make confession possible.

We might also understand confession as, in a sense, all prayer that has to do with ourselves. We not only confess our sins, but also our needs, desires, love for and dependence on God, and so on. What we mean by confession, then, is more than what is usually meant. To confess is to stop, take stock of ourselves, recognize

our failures, turn to God, and seek strength and forgiveness in relationship with Him. Confession also includes action. We must attempt to make amends for our sin, to correct the mistakes we have made. This is in no sense a bribe designed to win the forgiveness of either God or our wronged brother. It is, rather, a sincere attempt to make right those relationships and situations we have disrupted through our sin.

Petition: In petition, we bring before God our own needs, desires and pain. We ask Him to grant our requests, ease our pain and meet our needs; but we also ask that His will, not ours, be done. In the prayer of petition, we have the opportunity to examine our own needs and wants in the light of God's will, to discover whether our requests are appropriate. At times, such an examination leads us to abandon our original requests and reveals what ought instead to be the object of our desires. As we pray, too, we may discover ways of achieving our goal or meeting our needs that had been hidden before. No matter what the response, the prayer of petition allows us to examine and shape our personal future in the light of God, just as confession allows us to examine our past.

Intercession: Prayer for the needs of others and the world is intercession. When we ask God to do something

to or for someone else, we are interceding with Him for that person. It is just as appropriate for us to bring these before God as it is to bring ourselves, for this is an expression of our love and concern for them in Christ. It is when we have made contact with God through our confession that we become free to lift to God our concerns for other persons. This affects our relationship with that person, it affects that person's relationship with us, and it affects the relationship between that person and God. Though we do not understand completely how it works, we trust that our prayer is effective in these ways. Our intercessions emphasize the needs of the world, calling them more to our attention and God's attention, thus setting the stage for action by us and God to meet those needs.

Indeed, our private prayer of intercession is only a part of the picture. Through intercession we can also discover ways to act out our prayer in deeds of love and compassion; we offer ourselves as instruments through which God's love may flow, touching and redeeming the lives of others. Intercessory prayer is thus more closely related to our everyday lives and activities than any other type, for it is only in action that intercession is effective. As we recognize the needs of those around us and raise them to God, it becomes clear that we can act to remedy those needs in very practical ways. Inter-

cessory prayer that sees needs and mentions them to God without asking how to be of help is not worthy to be called prayer. This type of prayer, most of all, can be offered and answered in specific, concrete acts. When we raise these concerns to God, our prayers are confirmed, validated and intensified by our actions. As we act out of love and concern, we are commending our neighbors to God's care as much as if we prayed verbally for God to do something for them.

Prayer for Guidance: The prayer for guidance may be a special case of either petitionary or intercessory prayer, or it may be a great deal more than that. When we pray for guidance, we hold up some person, event, decision or problem and ask, "God, what can I do about this?" Not only are we commending the object of our prayer to God, but we know from the beginning that some response, some action on our part is absolutely necessary. Or we may be asking, in a much broader sense, for God to penetrate our lives and guide our thoughts and actions in all things. The prayer for guidance asks that God's will be done and that God reveal to us the specific, concrete ways in which we can participate in the realization of that will.

Thanksgiving: Once we have come into relationship with God and have called upon him to aid those we see in

need, we are then in a position to recognize what God can do and has done for us. The prayer of thanksgiving acknowledges God's role as creator and sustainer of all things and is an expression of our obligation to Him. Thanksgiving is an affirmation of the world and life, including even those things with which we are not pleased. We give thanks for those things which challenge us to growth and new life as well as those things which tend toward our comfort and security; we give thanks for those things we do not understand, acknowledging that God's wisdom is greater than our own; and we give thanks for the countless manifestations of God's gracious love for us. The prayer of the Eucharist is a prayer of thanksgiving for God's presence and activity in Jesus. There are many formalized, verbal prayers of thanksgiving that we have offered or heard offered during our lives; the short, silent prayer offered in gratitude for small favors or in acknowledgement of some scene of beauty or some act of kindness are also thanksgiving prayers.

In order to develop an effective style of thanksgiving prayer, though, we need to become more sensitive to the presence and activity of God. As our total prayer life grows and intensifies, this sensitivity grows. As this happens, we find more and more occasions to pause briefly to focus our thoughts on God in brief acts of praise and thanksgiving.

Dedication: The prayer of dedication represents a commitment of our lives to God's care and service in a general, rather than specific, sense. Dedication signifies an attitude of surrender and commitment which pervades our lives, which leads us to offer all we are and all we have to God, returning to His service the gifts we have received from Him. This prayer moves beyond the realm of specific needs and concerns and provides the foundation on which a life of Christian service may be built; when the foundation is laid, we then take up specific matters in intercession and petition.

Adoration: In the prayer of adoration (which includes elements of thanksgiving), we move into what has traditionally been called the "lower level of prayer." This is the prayer of contemplation, the speechless and awe-ful prayer in which we confront and experience the raw reality of God Himself. This is a prayer of relationship and union, rather than a prayer of information-exchange; this is the prayer which approaches mysticism. In the prayer of adoration, we forget ourselves and our own petty concerns and lose ourselves in the glory and majesty of God.

Techniques of Prayer

Any discussion of prayer techniques must deal

with the question of discipline. Most writers on prayer maintain that, no matter what techniques of prayer one uses, it is important that a regular time and place be established for the cultivation of the life of prayer. This is not to restrict spontaneity, but rather to provide a foundation for truly spontaneous prayer. "'Spontaneous prayer', writes Father George Florovsky, 'comes only after training.'"¹ The adoption of a formal Rule of Prayer or at least the establishment of some minimal set schedule of prayer-times often provides a structure which encourages a serious prayer-practice. We must be careful to note with Bonhoeffer, however, that such a discipline is not to be kept as an inviolable and legalistic structure; it is, rather, an expression of orderliness, fidelity and our serious concern for the life of prayer.²

As we begin to pray, there are certain factors to consider. It is often helpful to eliminate as many physical distractions as possible (noises, moving objects, people coming and going, and so on). Relaxation of both mind and body also help to eliminate distractions within ourselves and prepare us to concentrate on the object of

¹John L. Casteel, Rediscovering Prayer (New York: Association Press, 1955), p. 126.

²Dietrich Bonhoeffer, Life Together (New York: Harper & Row, 1954), p. 87.

our prayer. There are physical techniques which can be employed to begin or continue our praying. The posture we assume may be chosen for its relaxing qualities and comfort (sitting, reclining), or it may have some devotional significance (kneeling, standing). Gestures, too, can enrich prayer and be highly expressive. The arms outstretched to receive God's power, the head bowed in penitence and submission, the tracing of the sign of the Cross and many other gestures may be helpful additions to our collection of prayer-techniques.

Other physical techniques often associated with prayer include fasting and other ascetic disciplines. These prepare us, mentally and physically, for the greatest degree of openness and receptivity; also, they can be used to help us identify with the needs and sufferings of others. The imposition of some "symbolic penance" can also enrich and give added meaning to our practice of confessional prayer.

There are also techniques which employ objects or materials gathered for our consideration during the time of prayer. Reading of the Bible or other devotional literature may be used as a prelude to prayer or may provide topics for our praying. Passages from contemporary literature which express the reality of our world may provide material for intercessory or confessional prayer; prayer-lists which identify persons or issues

deserving of our prayer serve the same purpose. The use of written, formal prayers (collections of which abound) can help to start and direct our prayer time till we reach a level of more spontaneous and personal prayer; or we may spend part of our prayer time creating formal prayers, collects and litanies, which will be expressive and may be used as resources for further devotion. From time to time, the use of ritual prayer-forms (such as orders of Evening or Morning Prayer), which may be found in prayerbooks or worship manuals, prove helpful. Or we may wish to experiment with one of the classic devotional methods (such as that of Ignatius of Loyola or Lancelot Andrewes), employing all the techniques and materials suggested there. Created objects (pictures, representations of religious symbols) or natural objects (rocks, flowers) may be used to focus our attention and our thoughts for prayer; such objects often have historical or personal significance and thus become powerful tools for directing prayer. The use of other sensual stimuli, such as incense, candles, music, chanting and so on, can add richness and vitality to our prayer-time; for some, however, they may be only a bother and a distraction.

Many of the techniques we have mentioned either lead up to or follow the act of prayer itself; there is also a wide choice of psychic or spiritual techniques

which add variety and intensity to this central act of prayer. "Active imagination" (the voluntary seeing of visions), dream-analysis, gestalt dialogue and other psychological techniques may be used in prayer to increase our awareness of ourselves and of God and His will for us. The use of silence, both as a form of preparation for and a technique for the practice of prayer, has traditionally been a powerful tool for novices and mystics alike;³ for others, the concentration of thoughts upon some object or person or the continued repetition of a word or phrase (such as "God be with me" or "Lord have mercy") opens the way to prayer. Meditation in its various forms and vocal prayer (the verbal articulation of our needs, concerns and feelings) can be used separately or in some combination. In prayer groups, the alternation of discussion and reflection, sharing and brooding, provides direction, variety and support for the life of prayer. The use of ejaculatory or "arrow" prayers throughout the day, in immediate response to the real events of our lives, makes prayer a living reality outside the boundaries of our established prayer-time.

There are, then, prayer-techniques to suit the needs, tastes, and theological perspectives of almost

³See pp. 200-207 for a fuller discussion of silence.

everyone. I would encourage you to try as many of them as interest you; they add variety and vitality to prayer, and you may discover some way of praying which opens new possibilities of richness and meaning for you. You can find these and other techniques explained and illustrated more fully in many books on prayer; experienced pray-ers may also offer helpful hints or personal testimonies concerning various techniques of prayer. Some words of caution, however, are in order. First, not every technique or style of prayer is adaptable to every theological position. Many traditional techniques and aids, for instance, presuppose a very different understanding of God than that held by secularized Christians. Some techniques stress the importance of withdrawal from the world, while others force us into a worldliness and activism that is bewildering to traditional pietists. Indeed, experimentation with techniques that are not congenial to our theological predispositions may force us to grow and broaden our theological awareness; on the other hand, such a practice might discourage us permanently from an exploration of the life of prayer. The choice of techniques and styles of prayer, then, is an important matter and one which calls for careful reflection. Second, techniques are only tools and means to an end; no technique of prayer is a sacred end in itself. The purpose of these various methods of prayer

is only to make prayer as real as possible, to offer the greatest opportunity for God to speak to you and you to speak to God in relation to the real events and concerns which lie at the very heart of your life. If the openness, sharing and receptivity which mark the life of prayer are not present, no amount of fancy technical know-how will animate dead praying.

Resources for Prayer

Bishop John Robinson has noted that many of our aids to prayer are medieval and seem foreign to the modern man who is seriously interested in prayer;⁴ while his evaluation is largely correct, the situation is not as bad as it might seem. To be sure, there have been more books written on prayer than anyone would ever want to read, and many of them are really not very good. But among all the materials that are available, the discerning student of prayer can find many that are both interesting and valuable. You have in your hands two bibliographies which list a wide variety of available materials: one lists the materials that are available for your use during this weekend (see pp. 91-92); the other is a more complete annotated bibliography of mate-

⁴John A.T. Robinson, Honest to God (Philadelphia: Westminster Press, 1963), p. 95.

rials related to the life of prayer (see Appendix F, pp. 219-231). These bibliographies can serve as guides when you begin your exploration of the literature on prayer.

Resource materials for prayer fall naturally into two major categories: 1) resources for learning about prayer; 2) resources for use during prayer. While some materials can be used in both ways, much of the prayer literature falls into one or the other of these groups. There is no dearth of materials designed to teach us about prayer: there are dozens of prayer manuals and "how to" books, some approaching the matter in a general way and some dealing with special aspects of prayer-practice. The quality varies from one book to another, but there is much good material. I refer you especially to section 3 of the annotated bibliography (pp.222-225), though there are similar materials scattered among other sections of that list.

Likewise, there are many materials that can be helpful aids during our time of prayer. In our earlier discussion of techniques, we mentioned the use of resource materials for guidance and enrichment during prayer; here we can mention the kinds of materials that might be most helpful. The Bible is one of the most common resources for prayer; the Gospels (particularly the Sermon on the Mount and the Lord's Prayer) and the Psalms are especially popular and useful. Books of hymns and poetry

are often rich in devotional material; likewise, prayer-books and worship manuals contain suggestions for ordering private prayer and worship, and they often contain many of the great prayers of the Church, which we may use as our own or upon which we may model our prayers. There are also many, many collections of written prayers, some traditional, some modern, and some much better than others; these collections are used widely and are readily available. The great devotional classics are also helpful for stimulating and informing our prayers, though their theological and intellectual orientations often make them seem foreign to us; indeed, these are probably the most problematic materials for us to use because of the high degree of adaptation and translation that they demand. Finally, there are dozens of devotional booklets and pamphlets upon which people depend for guidance and support in the life of prayer. There is a great variety of material, and no one's prayer-life should suffer for want of resources. For examples of these different types of materials, I refer you especially to sections 4 and 7 of the annotated bibliography.

At this point I must add an important note of caution and guidance. I have mentioned the variations in quality among the books that I have suggested; I must now mention the very important differences in style and theological perspective among these materials. In the

annotated bibliography, I have attempted to give some indication of the style, theology, quality and usefulness of each work and mention the distinctive feature(s) of each as well. These comments should help you decide which materials you might want to explore further; they will certainly help you decide some of the materials you want to avoid. As you examine each book, try to keep an open mind and discover why the author approached his task in the way he did. Do not thoughtlessly reject materials that seem foreign or disagreeable to you; likewise, do not accept uncritically every suggestion or proclamation made by any of these writers. Explore these collections of materials and discover their richness and variety; then select and use those items that seem most attractive and useful to you in the development of your own spiritual awareness.

I need to add one last important note. These printed materials that I have suggested for your use do not exhaust the resources available for the enrichment of your life of prayer; there are also valuable resources for learning about prayer outside books. Prayer retreats, study classes, discussion groups and seminars provide opportunities to share with and learn from others who are cultivating the life of prayer. The knowledge and experience to be gained from such encounters are valuable resources and must not be overlooked. You may also have

access to great spirits, men and women whose lives have been touched and illuminated by God's presence. In the Claremont community, there are two such persons who can provide valuable guidance and prayerful support: Georgia Harkness and Allan Hunter. Time spent in the presence and under the instruction of such of God's saints may be one of the richest and most significant resources that we can cultivate.

Prayer Problems: Anyone who has tried to take the life of prayer seriously can testify to the multitude of problems that accompany such an endeavor. Indeed, it is the number and complexity of these problems that discourage many would-be pray-ers before they have even begun this great spiritual adventure. The student of prayer faces two kinds of problems: those that impinge upon him from the outside, and those which plague him from within.

The external problems are the least serious. Physical distractions such as noise, tiredness, hunger, thirst or an uncomfortable environment often disturb our prayer-time. Most writers suggest that we eliminate as many of these distractions as possible before we begin to pray. If, however, they disturb us during our time of prayer, we are counseled to ignore them and "pray past" them, concentrating instead on the depth and intensity

of our prayer. The lack of resources and techniques which are both useful and interesting might be considered an external problem; hopefully, events such as this workshop where we can pool our various experiences and insights, will provide a wealth of new information for each of us in relation to this problem. Another problem which might seem to be an external one is that of "busyness". Many of us find our schedules so full that we just cannot find the time to pray. Actually, this is an internal problem: it means either that everything else we do is, in fact, more important to us than praying or that we have lost control of our lives and do not have the time to do the things we really want to do.

This and other internal problems are the most difficult for us to solve, for it is more difficult for us to manipulate our minds and souls than it is our environment. A serious internal problem is that of the mental and spiritual distractions we experience. Often, we are unable to concentrate, to focus and control our thoughts; our minds wander, fastening on everything but the object of our prayer. We may be plagued with distracting images and trivial concerns, all of which keep us from effective prayer. We are counseled to ignore as many of these distractions, too, as is possible; the great writers on prayer assure us that resolution, perseverance and, above all, faith will see us through these

times of trial. There may, however, be distracting thoughts which persist. If this is so, it may be well for us to consider them more closely, for they may reveal to us some element of our prayer or some concern outside our prayer which is worthy of our prayerful attention at that moment. Sometimes our minds wander to even more important matters than those we are praying about; this can, if we are sensitive, be more a help than a problem. Bonhoeffer advises us, when our mind wanders, to incorporate the distracting thought into our prayer and thus transcend it.⁵ Persistent thoughts which intrude on our prayer-time may, in fact, be God's way of "keeping us honest" and providing new information for our consideration.

Perhaps the most serious problem of all is the "dry" period, the "dark night of the soul", when even the greatest saint feels completely alone, discouraged and tempted to abandon the life of prayer which has become barren and sterile. We are not prepared at this point to deal with this problem in depth; we can only point to it as a warning, recognizing its reality and power. There is a sizeable literature that deals exclusively with this problem in which those who have experienced its depths offer such encouragement and help as they are able; John of the Cross and Georgia Harkness, for

⁵Bonhoeffer, op. cit., p. 85.

example, address themselves directly to this problem. We ought not to be frightened off by such problems; rather, perhaps by acknowledging them and preparing ourselves for them, we can lessen their impact in our own life of prayer.

Finally, there are those who are troubled with doubts and questions, who wonder if prayer is a real and vital force and are unwilling to try it for themselves. To these persons we can say only that there are no easy answers to the questions they raise and the doubts they harbor; and, with Robert Raines, we challenge them: "The only way to find out if there is meaning in prayer is to pray."⁶

⁶Robert Raines, The Secular Congregation (New York: Harper & Row, 1968), p. 112.

Chapter 4

A PRAYER RETREAT

THE USEFULNESS OF RETREATS

One important aspect of prayer is withdrawal: withdrawal for recollection, re-creation and revitalization. And one important tool for prayerful withdrawal from immediate pressures and distractions is the retreat. In retreat, we can take stock of ourselves, regroup our psychic and spiritual forces, and gain the new perspective necessary for continued creative action in the world. The prayer retreat is "one agency of religious intensification, of recommitment, of increasing awareness both of the Divine Initiative and of the costly response it calls for."¹

The understanding of prayer developed in the previous chapter of this paper supports this conclusion concerning the value of retreats such as the one presented here. Psychologically, prayer is understood as a process of reflection, self-discovery, self-realization and integration, and the establishment of contact with dimensions both deep within and beyond ourselves. Martin acknowledges that his "experiment in depth," which is one way of structuring this psychologically-oriented approach to

¹Douglas V. Steere, Time to Spare (New York: Harper & Brothers, 1949), p. 36.

prayer, is begun most effectively in solitude and retreat.² Jung, too, notes, "In religious matters it is a well-known fact that we cannot understand a thing until we have experienced it inwardly";³ the prayer retreat provides an excellent opportunity for initiating or continuing an experiential exploration of prayer, thus increasing our understanding and appreciation of its importance. Theologically, too, prayer is understood as a reflective process. We pause and examine our lives in the light of God's love and will, and we seek to discover how most effectively to actualize God's purpose for us and all things. Again, a retreat is an excellent resource for initiating or enriching this process: "The short retreat is only one of a dozen ways of intensifying the religious life. But it is a good way...that should be more widely practiced."⁴ Retreat-practice has strong historical foundations in the life of the Church and rests, finally, on the biblical precedents established by Moses, Jesus and many others. And though critics often denounce the escapism, privatism and quietism of those who participate in periodic retreats, they speak out of a limited understanding of, and in

²P.W. Martin, Experiment in Depth (London: Routledge and Kegan Paul, 1955), p. 234.

³Carl G. Jung, Psychological Reflections (Princeton: Princeton University Press, 1970), p. 338.

⁴Steere, Time to Spare, p. 35.

response to notable abuses of, the practice of serious and prayerful withdrawal. "No one who has studied in the school of Jesus can possibly think of prayer as a selfish exercise."⁵ Just as our normal practice of prayer is valid and helpful only to the extent that it issues in and informs creative action in the world, so the time of retreat fulfills its purpose only to the extent that it refreshes us for renewed service, in the name of Christ, in the world.

THE PURPOSE AND PROCEDURES OF THIS RETREAT

This retreat is designed for students at the School of Theology at Claremont who are primarily interested in the practice of prayer. It provides an opportunity for students to work together for a weekend, sharing their experiences, insights, and problems concerning prayer and cultivating new and familiar styles and techniques of prayer. The major emphasis is on practical matters and the actual experience of prayer, rather than academic reflection about prayer. It will become clear that there is a wide variety of activities and experiences structured into this retreat. There is liturgy, spiritual instruction, individual spiritual counseling, use of the arts, group

⁵William Adams Brown, The Life of Prayer in A World of Science (New York: Charles Scribner's Sons, 1927), p. 11.

sharing, and a great deal of time for individual prayer and meditation. This variety does not spring from a desire to stay "busy," but rather from a desire to communicate the fact that prayer is a part of all life-activity and can spring from and be related to nearly everything we do in our normal life-setting.

The outline that follows is not meant to provide a rigid structure. Rather, it is meant to point out directions of possible activity in a spiritual retreat. The periods of "Spiritual Instruction" which I have suggested are not complete; they merely indicate the kinds of presentations that ought to be made. Each leader will have his own style of presentation, illustrations and emphases. Likewise, the readings suggested for meal-times, the Scripture passages suggested for worship-times, and the structures of worship themselves are all open to alteration or substitution. Those that I have included have been helpful and meaningful for me, but each retreat leader will have his own favorite authors, Scripture readings, and forms of worship.

The retreat is to be conducted by a leader with some knowledge and experience in relation to prayer-practice. He ought to enlist two or three persons to assist him in the planning and execution of the retreat, each of whom ought also to be prepared to assume a certain amount of leadership responsibility. Together, these

leaders will fill in the blank spots in the retreat-outline and clarify the particular responsibilities to be assigned to each of them during the retreat. Each ought to be available for consultation and spiritual counseling at all times during the retreat, and each will be assigned to one of the discussion groups.

Information about the practice of prayer will be generated in two ways during the retreat: formal lectures and small-group discussions. The leader will deliver brief lectures on several topics, which should be designed to provide helpful information and direct the reflection and activity of the groups and individuals. Each participant will be assigned to a small discussion group, where they will be invited to wrestle with issues raised in the lectures and to use the resources that each one brings to enrich and broaden their own prayer-practice. During their first meeting each group member ought to share his expectations and needs, as well as indicate his background and experience in the life of prayer. During the same session, each group ought to map out a strategy for the weekend, establishing goals which will meet the needs and utilize the resources brought by its particular members. In their subsequent meetings, which follow periods of "Spiritual Instruction," the group members may wish to respond to the leader's lecture or share their own insights and experiences in relation to the topic under consider-

ation. The discussion of specific techniques, resources and problems would be especially helpful. During the last session, the groups will re-unite for a period of reaction and evaluation; at this time, individuals can share their goals and expectations and indicate the degree of their realization. Reflection on and evaluation of the retreat procedures would also facilitate planning for future retreats.

Like most traditional retreats, this one depends heavily on the use of long periods of silence. The use of silence is abandoned during parts of the worship services and the small-group meetings, but it is to be observed during most of the retreat. The periods of quiet time scattered throughout the retreat provide opportunities for the participants to practice the directions and techniques offered during the Spiritual Instruction and small-group discussions, to pray about concerns of their own, or to experiment as they wish with any forms of prayer or meditation. There will be a "Quiet Room" set apart especially for prayer and meditation, but all areas of the retreat-house and its grounds ought to be available. The silence is not an end in itself, to be maintained at all costs; rather, it is a tool, designed to facilitate deep and powerful prayer. I shall speak more of the use of silence in a moment.

This retreat also includes several structured

liturgical events. The use of structured morning and evening prayer services, together with a more informal Eucharistic experience, reminds us of our theological context and reassures us that we are not alone as individuals in our efforts to come into relationship with God. The Lord's Supper service, especially, demands a lot of group sharing and interaction and can be the context for significant discussion of issues that might have arisen during the retreat. Strong direction and leadership are needed, though, to keep the service from losing its unity and meaning. All the services that are provided have been used from time to time in the School's worship program with a degree of success, so they should be familiar to many of the participants.

There will also be a collection of materials for devotional use and study available in the Quiet Room. These can be helpful tools, too, during the quiet times; however, they are only tools. Reading a book is no substitute for real prayer. Use of these materials for stimulation and direction might be encouraged, but only sparingly. Some of these materials will be read during meals, which are to be eaten otherwise in silence; such reading can also stimulate and inform prayer and meditation during the times of solitude.

Finally, for those who are interested, a recording of Cantata #78 ("Jesus, Thou My Wearied Spirit"), by

Johann Sebastian Bach, will be played on Saturday afternoon. This will make a pleasant break and provide an opportunity to hear some fine music. This particular cantata describes a spiritual journey or search much like the one represented by this retreat, a journey which leads to a renewed and heightened faith in God. The English text of the cantata will be made available so everyone can understand the work.

THE USE OF SILENCE

Like many traditional prayer retreats, this one makes extensive use of silence. Because the practice of silence is especially strange and difficult for persons today, some justification for its use may be necessary. A brief explanation of the functions, characteristics and types of silence may serve this purpose.

Silence is useful both psychologically and theologically. One psychological function of silence is the focussing or concentration of consciousness. The elimination of the external distractions of speech and hearing allows for the in-gathering of attention; "By cutting off normal activity in the world, silence collects, heightens, redirects energy usually dissipated in a multiplicity of actions and interests."⁶ Silence allows us to renew and

⁶Patricia Martin Doyle, "The Geography of Silence" (paper prepared for Theology 245 - The Languages of Christian Faith, Dr. Richard R. Niebuhr, February, 1968), p. 34.

reorganize our psychic resources by providing a setting in which "attention is withdrawn from normal relationships in order to concentrate upon...growth in self-knowledge and self-control."⁷ When we are silent, we are able to collect our thoughts and take stock of our psychic situation in a way that is impossible in our normal distracting, chaotic environment. Bonhoeffer notes that, "There is a wonderful power of clarification, purification, and concentration upon the essential thing in being quiet."⁸

Another psychological function of silence is the enhancement of creativity and the utilization of often-neglected resources. According to Evelyn Underhill, "With the stilling of the senses the subliminal faculties are brought into play."⁹ Doyle notes that, "Participation in silence...[gives] space and receptivity for new insights and new relations to be discovered or received";¹⁰ she continues, "By its creativity, silence can give insights into new patterns and directions for creative action."¹¹ Finally, Tillich warns, "You cannot become or remain crea-

⁷Ibid., p. 21.

⁸Dietrich Bonhoeffer, Life Together (New York: Harper & Row, 1954), p. 80.

⁹Evelyn Underhill, Mysticism (New York: Meridian Books, 1955), p. 331.

¹⁰Doyle, op. cit., p. 13.

¹¹Ibid., p. 34.

tive without solitude."¹²

Silence also has a psychologically therapeutic function. Doth Doyle¹³ and Herman¹⁴ acknowledge the recreative and healing power of silence within the individual. Tillich further acknowledges the inter-personal therapeutic affects of the practice of silence: "Only in solitude are those who are alone able to reach those from whom they are separated."¹⁵

Silence also performs certain theological functions. Indeed, Greene notes that many religious thinkers see silence as "the open door to religion as a direct human experience."¹⁶ Doyle further confirms this view: "Silence prepares the self for direct, individual religious experience of the depth and center of life, for spiritual experience."¹⁷ The nature of our religious experience is revealed through the practice of silence, too. We discover that there are spiritual forces struggling within us

¹²Paul Tillich, The Eternal Now (New York: Charles Scribner's Sons, 1963), p. 23.

¹³Doyle, op. cit., p. 36.

¹⁴Emily Herman, Creative Prayer (New York: Harper & Brothers, 1940), p. 39.

¹⁵Tillich, op. cit., p. 24.

¹⁶Alice Borchard Greene, The Philosophy of Silence (New York: Smith, 1940), p. 18.

¹⁷Doyle, op. cit., p. 14.

when "we meet ourselves, not as ourselves, but as the battlefield for creation and destruction";¹⁸ further, we discover that the visions and revelations which claim our attention come not only from God, but also from the demons and from within ourselves.¹⁹ The practice of silence teaches us, too, that we do not manipulate God; rather, he acts upon us when we await him quietly. "By creating a void of silent emptiness, one 'makes room' for God," who must, finally, take the initiative.²⁰

The most important theological function of silence is that which it performs in relation to prayer. The practice of silence is seen by many as the most effective preparation for deep and powerful prayer. "It has been well said that in the darkness the eyes are opened, and in silence the heart speaks."²¹ In silence, prayer is breathed forth from the depths of our being. Silence, also allows us to hear God's direction and response in a new way. "The Word comes not to the chatterer but to him who holds his tongue...Silence is nothing else but waiting for God's word and coming from God's Word with a blessing."²²

¹⁸Tillich, op. cit., p. 23.

¹⁹Doyle, op. cit., p. 24.

²⁰Ibid., p. 15.

²¹Herman, op. cit., p. 42.

²²Bonhoeffer, op. cit., p. 70.

Silence, then, is an important preliminary to prayer and an essential condition for the continuation of real prayerful dialogue between us and God. Emily Herman concludes that, "Prayer of positive, creative quality needs a background of silence, and until we are prepared to practice this silence, we need not hope to know the power of prayer."²³

Having established the usefulness, both psychological and theological, of silence, what more ought we to say of its essential characteristics? We have mentioned that silence is difficult for modern man to cultivate. Many writers note the talkativeness and noisiness of our culture; some are critical,²⁴ and some seem almost to celebrate this fact.²⁵ Few will deny the difficulty of attaining and maintaining quiet and solitude in our time. Tillich even argues that modern man is so lonely that solitude is not only difficult, but also unbearable.²⁶ Yet, at the same time, he claims, "Loneliness can be conquered only by those who can bear solitude. We have a

²³Herman, op. cit., p. 65.

²⁴Ibid., p. 49.

²⁵Douglas Rhymes, Prayer in the Secular City (Philadelphia: Westminster Press, 1967), p. 15.

²⁶Tillich, op. cit., p. 22.

natural desire for solitude because we are men."²⁷

Similarly, Herman claims that man has a "need for silence, quite apart from any definitely religious motive or object."²⁸ Paradoxically, then, silence is both difficult and necessary, unbearable and the object of our desire.

There are other paradoxes, too, which define the nature of silence. Silence is both active and passive, a product of deliberate effort and a gift of grace.

Underhill says, "The paradoxical 'quiet' of the contemplative is but the outward stillness essential to inward work."²⁹ Similarly, Greene remarks, "Alert but inwardly

directed attention is necessary for a wholesome use of silence."³⁰ The relaxation and quieting of the body is the most obvious external aspect of silence; however, the practice of silence also aims at "the deliberate inhibition of discursive thought and rejection of images."³¹

The mind and imagination, too, are quieted as we wait silently, listening for the voice of God. The cultivation of silence is the active seeking for a special kind of passivity. We noted earlier another paradox of silence:

²⁷Ibid., p. 21.

²⁸Herman, op. cit., p. 51.

²⁹Underhill, op. cit., p. 83.

³⁰Greene, op. cit., p. 213.

³¹Underhill, op. cit., p. 349.

"Evil is also contained in the darkness of silence."³²

Silence contains the seeds of both good and evil; God and the demons both call to us when the external din is withdrawn. Careful attention and judgement are demanded to distinguish the voice that calls us truly to new life.

It is important to note that silence is not an end in itself. There is nothing magical or mysterious about silence; it is only a tool which frees our minds from distractions and makes possible new dimensions of experience. Silence must be cultivated, not for itself, but for the new sensitivity, receptivity and awareness that it makes possible. Entering the time of silence is merely the first step in a long, active and difficult spiritual quest.

Finally, what are the varieties of silence? I shall just mention three responses to this question, each of which demonstrates a slightly different way of defining the problem. First, Greene distinguishes two main types:³³ 1) reflective silence is that type practiced by scientists and other problem-solvers, which is concerned with external matters; 2) religious reflection is that which turns away from objective problems and deals with subjective concerns and internal states. Second, Steere lists four types of

³²Doyle, op. cit., p. 12.

³³Greene, op. cit., p. 26.

silence:³⁴ 1) "dull vegetative silence," which is totally passive; 2) "silence that barely avoids speech," which is nervous, restless, and not really "quiet"; 3) "silence that acts as a rip cord to release the vast folds of personal fears and worries and troubles"; 4) silence "in which men are alone, but not alone," which is the most creative and productive type. Finally, Underhill identifies the three levels of silence associated with classic mystical, and contemplative practice:³⁵ 1) Recollection, in which the mind is quieted; 2) Quiet, in which the will and imagination are silenced; 3) Contemplation, in which deep communion with God is established and maintained.

This brief discussion of the uses, character and types of silence ought to demonstrate its richness and variety as a devotional discipline, as well as its utility and validity. The strangeness of the practice of silence (which can be attributed to our neglect of its cultivation, as well as our modern talkativeness) ought not to keep us from discovering its values.

³⁴ Steere, op. cit., pp. 92-93.

³⁵ Underhill, op. cit., p. 310.

RETREAT SCHEDULE

Friday

- 6:00 pm - Arrival
- 7:00 pm - Dinner, Get acquainted
- 8:00 pm - Orientation session
- 8:30 pm - Small-group meetings
- 10:00 pm - Evening Prayer - Silence begins
- 11:00 pm - Retire

Saturday

- 7:00 am - Rise
- 7:30 am - Morning Prayer
- 8:00 am - Breakfast - Devotional readings
- 9:00 am - Spiritual Instruction - Confession
- 9:30 am - Small-group meetings - Silence broken
- 10:30 am - Quiet time alone - Silence renewed
- 11:30 am - Lunch - Devotional readings
- 12:30 pm - Quiet time alone
- 1:30 pm - Spiritual Instruction - Intercession
- 2:00 pm - Small-group meetings - Silence broken
- 3:00 pm - Quiet time alone - Silence renewed
- 5:00 pm - Music-listening - Bach Cantata #78
- 6:00 pm - Dinner - Devotional readings
- 7:00 pm - Spiritual Instruction - Thanksgiving
- 7:30 pm - Small-group meetings - Silence broken
- 8:30 pm - Quiet time alone - Silence renewed
- 10:00 pm - Evening Prayer
- 11:00 pm - Retire

Sunday

- 7:00 am - Rise
- 7:30 am - Morning Prayer
- 8:00 am - Breakfast - Devotional readings
- 9:00 am - Spiritual Instruction - Prayer Problems
- 9:30 am - Small-group meetings - Silence broken
- 10:30 am - Quiet time alone - Silence renewed
- 12:00 noon - Lunch - Devotional readings
- 1:00 pm - Group reports and evaluation - Silence broken
- 2:00 pm - The Lord's Supper
- 3:00 pm - Departure

MATERIALS AVAILABLE FOR STUDY

Baillie, John - A Diary of Private Prayer

The Bible (RSV, NEB)

Bonhoeffer, Dietrich - The Cost of Discipleship

----- - Life Together

The Book of Common Prayer

The Book of Worship of the United Methodist Church

Boyd, Malcolm - Are You Running With Me Jesus?

----- - Malcolm Boyd's Book of Days

Brother Lawrence - The Practice of the Presence of God

Casteel, John - Rediscovering Prayer

The Confessions of St. Augustine

Fox, Selina - A Chain of Prayer Across the Ages

Harkness, Georgia - The Dark Night of the Soul

Herman, Emily - Creative Prayer

The Imitation of Christ

Jones, Christopher William - Listen, Pilgrim

Jones, G. William - The Innovator and Other Modern Parables

Kelly, Thomas - A Testament of Devotion

Magee, John - Reality and Prayer

Pettebaum - Gerard - 1029 Private Prayers for Worldly
Christians

Quoist, Michel - Prayers of Life

Radcliffe, Lynn - Making Prayer Real

Raines, Robert - Creative Brooding

Rhymes, Douglas - Prayer in the Secular City

Sales, Francis de - An Introduction to the Devout Life

Steere, Douglas - Dimensions of Prayer

----- - Time to Spare

Whiston, Charles - Teach Us to Pray

EXPANDED RETREAT SCHEDULE

Friday

- 6:00 pm - Arrival
- 7:00 pm - Dinner - Get acquainted
- 8:00 pm - Orientation session - This session opens with a formal presentation by the retreat leader, in which he explains the retreat schedule and procedures, including the material covered on pp. 193-207.
- 8:30 pm - Small-group meeting - Sharing of expectations, needs, background
- 10:00 pm - Evening Prayer (see p.233) - The Scripture Friday evening is Matthew 14:32-38. Following the service all are free to pray and meditate until time to retire.
- 11:00 pm - Retire

Saturday

- 7:00 am - Rise
- 7:30 am - Morning Prayer (see p.232) - The lesson is Psalm 51, which is to be commented upon briefly by the leader.
- 8:00 am - Breakfast - Devotional readings - The reading is pp. 1-4 of Listen, Pilgrim, by Christopher William Jones.
- 9:00 am - Spiritual Instruction - Confession - The leader will make a presentation based on the material on pp. 173-175.
- 9:30 am - Small-group meetings
- 10:30 am - Quiet time alone
- 11:30 am - Lunch - Devotional readings - Passages numbered 55 and 56 (pp. 54-56) and 105-109 (pp. 96-100) of Listen, Pilgrim.
- 12:30 pm - Quiet time alone
- 1:30 pm - Spiritual Instruction - Intercession- The leader will make another presentation, based on the material on pp. 175-177.
- 2:00 pm - Small-group meetings
- 3:00 pm - Quiet time alone

- 5:00 pm - Music-listening - Bach's Cantata # 78
("Jesu, der du meine Seele")
- 6:00 pm - Dinner - Devotional readings - The readings are from a small book of contemporary parables entitled The Innovator and Other Modern Parables, by G. William Jones: "The Sacred Priest and the Profane Hermit" (p. 55) and "The Two Magistrates" (p. 73).
- 7:00 pm - Spiritual Instruction - Thanksgiving - The leader will make a presentation based on the material on pp. 177-179.
- 7:30 pm - Small-group meetings
- 8:30 pm - Quiet time alone
- 10:00 pm - Evening Prayer (see p.233) - The lesson is Psalm 69:1-16.

Sunday

- 7:00 am - Arise
- 7:30 am - Morning Prayer (see p.252) - The lesson to be commented upon is Matthew 5:43-48.
- 8:00 am - Breakfast - Devotional readings - The readings, from Malcolm Boyd's Book of Days, include the selections for March 2, (p. 33), March 30 (p. 44), July 26 (p. 97), August 22 (p. 111), and November 20 (p. 157).
- 9:00 am - Spiritual Instruction - Prayer Problems - The leader will make a presentation based on the material on pp. 189-192.
- 9:30 am - Small-group meetings
- 10:30 am - Quiet time alone
- 12:00 noon - Lunch - Devotional readings - The readings are again from Christopher William Jones' Listen, Pilgrim, selections 147-149 (beginning on p. 131).
- 1:00 pm - Group reports and evaluation
- 2:00 pm - The Lord's Supper (see pp. 234) - The Good News of God's Grace comes from Matthew 7:7-11, and the Gospel lesson is Mark 6:35-46.
- 3:00 pm - Departure

Chapter 5

SUMMARY

As I finish this study of the reality and possibility of prayer in the School of Theology community, perhaps a brief reexamination of the thesis with which this project began, together with some reflection on its validity or lack thereof, would be appropriate.

1. Prayer lies at the heart of a rich, mature Christian life.

Though most spiritual writers agree and nearly all of the students responding to my questionnaire affirmed this statement, it is more an affirmation of faith than a statement of fact. Indeed, even such a limited demonstration as the empirical verification of the centrality of prayer in the lives of students on this campus was precluded by the limited return I received. I must be satisfied, then, to have identified this first point of my thesis as the primary assumption on which the rest of my work has been based; its truth and validity must be self-evident or not evident at all.¹

¹It is possible that the lectures on "Prayer and Theology" and "Prayer and Psychology" in my Workshop on Prayer have persuaded some sceptics as to the validity of this statement. I noted earlier in the paper, however, prayer's primary dependence on faith for its authentication.

2. Many STC students neglect or reject prayer for a variety of reasons.

A brief glance at my data would tend to refute this statement, at least in relation to those who did respond to the questionnaire. However, a more careful reading reveals the relative lack of a deep and disciplined involvement in the life of prayer, together with a host of questions about the necessity, reasonableness and effectiveness of prayer. And, as we noted earlier, the failure of three-fourths of the student body to respond at all indicates a high level of either hostility or indifference toward prayer. This conclusion, then, seems largely to be born out by the results of my survey.

Though one of the main purposes of my survey was to provide information which would confirm or refute this statement, a review of Chapter 2 of my paper will reveal a considerable body of additional information provided by the survey. The variety of attitudes, understandings, practices and problems revealed both in the responses of the whole group who responded and in those of more carefully defined sub-groups might well form the basis of and point the most promising directions for further studies of this subject. The further gathering and interpretation of data, based on my small beginnings and tentative preliminary conclusions, might prove highly informative and valuable.

3. Programs of study and experience aimed directly at the particular problem areas of STC students can provide the resources, encouragement and broadened understanding needed to make prayer attractive, useful, viable, indeed possible, for this community.

I have provided three programatic responses to the questions and problems which I uncovered in my survey: 1) a workshop on prayer; 2) a prayer-retreat; 3) an annotated bibliography of materials helpful in developing an understanding or practice of prayer. These resources speak to most of the practical and theoretical problems identified by STC students²; they are also the kinds of activities and materials in which the students who resonded expressed the highest degree of interest.³ Though much of the material presented in these program-outlines is based on my own understanding of prayer and materials with which I am familiar, I also incorporated many of the resources and insights presented in the questionnaire that I received.

The workshop, which is largely conceptual and talks about prayer, outlines an understanding of prayer which incorporates the challenges and insights of the secularization process, process theism and depth psychology; it also considers briefly the practical aspects

²See pp. 44-46 of this paper.

³See pp. 31-32 and p. 58 of this paper.

of prayer. The main purpose of the workshop is to respond to the theoretical problems which surround prayer and prevent its more extensive cultivation. This part of the paper is the longest and most complete because the theoretical problems to which it speaks seemed to be the most widespread and pressing among students at Claremont.

The retreat, which is a more practical consideration of how to pray, outlines various types and techniques of prayer and the resource-materials that can be used to support and inform the life of prayer. It includes a statement concerning the usefulness of retreats and the practice of silence in the cultivation of the spiritual life, and it represents an attempt to incorporate all aspects of life into a rich and rewarding contemporary spirituality.

The annotated bibliography (which appears in the appendices) is my attempt to categorize and comment upon much of the most popular, useful and accessible material available for informing a vital understanding and practice of prayer. Its usefulness as a guide and resource can only be judged as it is used by those who are seeking help in exploring the vast body of literature on prayer.

Within the confines of this paper, these materials will have to stand on their own: I mentioned earlier the impossibility, because of time pressures, of reporting

on the implimentation and evaluation of the materials in practice. My final assertion concerning the usefulness of these programs and materials in providing creative alternative understandings and practices of prayer, then, will have to stand without verification, at least for now. Just as the compilation and interpretation of my survey-data may form the basis for more complete and careful studies of this community, perhaps further development, expansion or application of the work presented in the second part of the paper will, at some point, permit the drawing of some more definite conclusion regarding this third point of my thesis. I pray that such might be the case.

APPENDICES - PART II

APPENDIX F

AN ANNOTATED BIBLIOGRAPHY ON PRAYER

Introductory Statement

This reading list is designed for those who seek an introduction into the literature on prayer. I have tried to include many of the greatest and most popular books; I have also included materials that have been especially illuminating for me, as well as volumes which illustrate significant sub-categories in the literature on prayer.

This bibliography includes materials gathered roughly under seven categories:

1. Theology and Prayer
2. Psychology and Prayer
3. Devotional Life - Books specifically on prayer
4. Devotional Life - Books on spiritual nurture in general
5. Church Life and Prayer
6. Secularization and Prayer
7. Collections of Devotional Readings and Prayers.

Many of the books listed under each category deal directly with prayer; some, however, do not discuss prayer directly, but rather provide helpful background material for understanding prayer. This is especially true of the theological and psychological works I have mentioned. At each point, I have attempted to identify the distinctive character of the work and my reason for including it here.

MATERIALS HELPFUL FOR UNDERSTANDING AND PRACTICING PRAYER

Theology

1. Cobb, John B., Jr. A Christian Natural Theology. Philadelphia: Westminster Press, 1965.
A technical theological work, in which the author outlines his application and adaptation of Alfred North Whitehead's philosophical system to Christian theology. Provides a helpful context in which to understand prayer.
2. Cobb, John B., Jr. God and the World. Philadelphia: Westminster Press, 1969.
Less technical than the previous work, this volume examines more specifically religious questions in the light of Cobb's basic theological position.
3. Fisher, Fred L. Prayer in the New Testament. Philadelphia: Westminster Press, 1964.
A helpful book which examines most of our questions about prayer in the light of New Testament theology, particularly as revealed in Jesus' teaching.
4. Kaufman, Gordon D. Systematic Theology: A Historicist Perspective. New York: Charles Scribner's Sons, 1968.
This volume and the next illustrate the way prayer is handled within the context of a one-volume systematic theology. Kaufman's concern is with history, Macquarrie's with philosophy.
5. Macquarrie, John. Principles of Christian Theology. New York: Charles Scribner's Sons, 1966.
See reference #4
6. Ogden, Schubert M. The Reality of God and Other Essays. New York: Harper & Row, 1966.
Another view of God "in process." Helpful and interesting.
7. Robinson, John A.T. Exploration into God. Stanford: Stanford University Press, 1967.
A consideration of the God-problem in our time. Popular theology, lively, provocative.

8. Robinson, John A.T. Honest to God. Philadelphia: Westminster Press, 1963.
A controversial book designed to startle us into examining many unspoken assumptions about Christian faith. Not nearly as startling as it was ten years ago.
9. Simpson, Robert L. The Interpretation of Prayer in the Early Church. Philadelphia: Westminster Press, 1965.
A study of prayer in the patristic period, with special emphasis on the Lord's Prayer as the norm and example.
10. Teilhard de Chardin, Pierre. The Divine Milieu. New York: Harper & Brothers, 1960.
A helpful and interesting volume which calls us to see and relate ourselves to the divine reality in all things.
11. Teilhard de Chardin, Pierre. The Phenomenon of Man. New York: Harper and Row, 1959, (Introd. by Sir Julian Huxley).
A scientific treatise which is sweeping and provocative. Carries evolution to its logical conclusion, with some interesting implications for prayer.

Psychology

1. Brown, William Adams. The Life of Prayer in a World of Science. New York: Charles Scribner's Sons, 1927.
An interesting volume which reminds us from where we've come. Reveals the old suspicion of psychology and points out that psychologists are beginning to see the light and taking prayer-like activities more seriously.
2. James, William. The Varieties of Religious Experience. New York: Collier, 1961.
An early classic on the psychology of religion. Affirms the reality and effectiveness of prayer, with some interesting documentation.

3. Johnson, Raynor C. The Imprisoned Solendour. New York: Harper & Brothers, 1953.
A volume which uses the data of natural science, psychical research and mystical experience to develop a considerably broadened view of reality as Mind.
4. Jung, Carl G. Memories, Dreams, Reflections. London: Collins, 1967. (Ed. by Aniela Jaffe, trans. by Richard and Clara Winston)
Jung's "autobiography." Provides a fascinating and helpful overview of and introduction to his work.
5. Jung, Carl G. Psychological Reflections. Princeton: Princeton University Press, 1970. (Selected and ed. by Jolande Jacobi. Bollingen Series XXXI)
A collection of excerpts from Jung's works, covering a wide variety of topics. Especially helpful in directing attention to further reading.
6. Kelsey, Morton T. Dreams: The Dark Speech of the Spirit. Garden City: Doubleday, 1968.
A helpful discussion of dreams and dream-analysis from a Christian perspective, showing how this can help us be in touch with ourselves and things beyond ourselves.
7. Martin, P.W. Experiment in Depth. London: Routledge and Kegan Paul, 1955.
Draws on Jung, Toynbee and T.S. Eliot to describe and direct man's exploration into the reality within and beyond himself. Very helpful.

Devotional Life: Prayer

1. Barth, Karl. Prayer. Philadelphia: Westminster Press, 1952. (Trans. by Sara F. Terrien)
Uses the Lord's Prayer as a framework within which to discuss Reformation understandings of prayer. Concise and interesting.
2. Buttrick, George Arthur. Prayer. Nashville: Abingdon Press, 1942.
Written by an outstanding churchman and pastor, this book explores the personal side of prayer.

It concentrates on the insights and challenges of science and psychology, as well as offering helpful suggestions on the practice of prayer.

3. Casteel, John L. The Promise of Prayer. New York: Association Press, 1957.

A shortened and simplified version of the same author's Rediscovering Prayer (see following listing).

4. Casteel, John L. Rediscovering Prayer. New York: Association Press, 1955.

A useful manual of prayer-practice, which emphasizes God's promise of salvation and our responsibility to cultivate relationship with him to facilitate our appropriation of that salvation.

5. Clark, Glenn. How to Find Health Through Prayer. New York: Harper & Brothers, 1940.

A good sample of a large body of literature. Describes some very specific problems and their prayerful solutions, as well as considering the topic of prayer and health in general.

6. Coburn, John B. Prayer and Personal Religion. Philadelphia: Westminster Press, 1957.

This book attempts to lead us from knowing about God to knowing God himself. Encouraging people to start where they are, Coburn leads his reader firmly and skillfully into the practice of prayer.

7. Day, Albert Edward. An Autobiography of Prayer. New York: Harper & Brothers, 1952.

"One man's discovery of the reality, worth and power of prayer." Sees prayer as a growth in consciousness, away from self and towards God, which demands effort and discipline.

8. Fosdick, Harry Emerson. The Meaning of Prayer. New York: Association Press, 1915.

Based on Scripture, this volume attempts to reveal the "reasonableness" of prayer and our need to rely on a source of help and strength beyond ourselves. Assumes that the reality of prayer can be verified only by praying.

9. Hall, Franklin. The Fasting Prayer. San Diego: by the Author, 1947.
An interesting book which emphasizes one way of preparing ourselves for communion with God. Contains many details and specific suggestions which are helpful for anyone wishing to use fasting as an aid to prayer.
10. Harlness, Georgia. The Dark Night of the Soul. Nashville: Abingdon-Cokesbury Press, 1945.
Attempts to revive discussion of the age-old problem of "dryness" in the life of prayer, as well as pointing a way forward, out of the "dark night."
11. Herman, Emily. Creative Prayer. New York: Harper & Brothers, 1940.
Describes prayer as a creative process, a "pilgrimage from self to God" which transforms life. Depends heavily on traditional methods and understandings.
12. Lewis, C.S. Letters to Malcolm: Chiefly on Prayer. London: Bles, 1964.
Witty and highly readable, this book presents one side of an imaginary correspondence between two laymen on the questions raised by the practice of prayer. Seeks to avoid abstract questions and "preachy" answers.
13. Orchard, W.E. Prayer. New York: Harper & Brothers, 1930.
A description of the major types of prayer. Especially helpful in its discussion of the theoretical and practical difficulties of prayer.
14. Radcliffe, Lynn J. Making Prayer Real. Nashville: Abingdon-Cokesbury Press, 1952.
Avoiding easy methods and secret short-cuts, this volume explores the whole range of prayer. Leads the student of prayer from its most primitive to its most highly developed forms.
15. Steere, Douglas V. Dimensions of Prayer. New York: Woman's Division of Christian Service, Board of Missions, The Methodist Church, 1962.
A "workbook of prayer," which emphasizes the need

for stillness and patience as tools for opening ourselves to God. Good bibliography on the nurture of the spiritual life.

16. Steere, Douglas V. Prayer and Worship. New York: Association Press, 1958.

Concerned with growth in the religious life, this volume discusses the role of private and corporate prayer in helping Christians to become more Christian.

17. Steere, Douglas V. Time to Spare. New York: Harper & Brothers, 1949.

An excellent book which shows the need for periodic times of retreat, as well as outlining carefully worked out techniques and methods for the conduct of prayer retreats.

18. Stewart, George S. The Lower Levels of Prayer. Nashville: Abingdon-Cokesbury Press, 1939.

Describes the less complex and sophisticated aspects of prayer, and seeks to revitalize prayer for the ordinary layman who has trouble maintaining a prayer-life.

19. Whiston, Charles Francis. Teach Us To Pray. Boston: Pilgrim Press, 1949.

An excellent prayer-manual, which considers the problems, methods, purposes and joys of prayer. Good for anyone who wants to take prayer seriously.

20. Wyon, Olive. The School of Prayer. London: SCM Press, 1955.

A brief, traditional volume which seeks to close the gap between our theoretical affirmation of prayer as essential to the life of faith and our practical neglect of its cultivation.

Devotional Life: General

1. Bonhoeffer, Dietrich. Life Together. New York: Harper & Row, 1954.

Growing out of his life in an "underground" seminary, this book reveals an aspect of Bonhoeffer too often ignored. This manual for Christian community life is insightful and useful.

2. Ferre, Nels F.S. Strengthening the Spiritual Life. New York: Harper & Brothers, 1951.

Devotional manual with simple and practical suggestions for both personal and family devotional activity. Brief and helpful.

3. Francis de Sales. Introduction to the Devout Life. New York: Harper & Brothers, 1952, (Trans. and ed. by John K. Ryan).

First published in 1609, this work even today is a useful guide "for all who today would be guided in the spiritual life while remaining in active society." A classic.

4. Harkness, Georgia. Religious Living. New York: Association Press, 1957.

A helpful guide for those who suspect that religion has value but haven't really tried it. Straightforward discussion of obstacles to religious living and the ways to move beyond them and begin the religious quest.

5. Herman, Nicolas. The Practice of the Presence of God, by Brother Lawrence. New York: Revell, 1895.

Another of the great spiritual classics, this volume is a simple and straightforward call to continual communion with God.

6. Imitation of Christ, The, by Thomas a Kempis. New York: Pocket Books, 1953, (Trans. by Richard Whitford).

One of the great spiritual classics; still popular after five centuries of use, this book exhorts the reader to shun the evils of the flesh and seek peace within through the way of Christ.

7. Introduction to Five Spiritual Classics, An. New York: Woman's Division of Christian Service, Board of Missions of the Methodist Church, 1955. (Ed. by Louise Killingsworth, et al.).

A helpful introduction to Augustine's Confessions, The Imitation of Christ, Brother Lawrence's Practice of the Presence of God, Kelly's Testament of Devotion, and William Law's Serious Call to a Devout and Holy Life. Good bibliography.

8. Kelly, Thomas R. A Testament of Devotion. New York: Harper & Brothers, 1941.
One of the best devotional guides, this book blends mystical and practical insights, simplicity and profundity. Brief but powerful.
9. Kepler, Thomas S., ed. The Fellowship of the Saints. Nashville: Abingdon-Cokesbury Press, 1948.
A sizeable collection of excerpts from a wide range of writers, from the Patristic period to the Twentieth Century. This book has something for everyone and is a good introduction to all the best devotional writers.
10. Wieman, Henry Nelson. Methods of Private Religious Living. New York: Macmillan, 1928.
"These methods undertake to show how religion can be made to produce definite observable results in improvement of human living." Deals with a variety of devotional activities in specific terms.

Church Life

1. O'Connor, Elizabeth. Call to Committment. New York: Harper & Row, 1963.
The inspiring story of the founding of the Church of the Saviour in Washington D.C. Reveals the power of faith and prayer in the accomplishment of impossible tasks.
2. O'Connor, Elizabeth. Journey Inward, Journey Outward. New York: Harper & Row, 1968.
A sequel to Call to Committment, this book explores in more detail the dialectical nature of the on-going life of the Church of the Saviour, based both on reflective exploration of self and God and social concern and action.
3. Raines, Robert A. New Life in the Church. New York: Harper & Row, 1961.
This book calls the Church to new vitality and service, using conversion (which is facilitated by koinonia groups) to enlist the laity in ministry. Reveals the power of the devotional life in enriching and informing the life of the Church.

4. Raines, Robert A. The Secular Congregation. New York: Harper & Row, 1968.

A helpful discussion of the impact of secularization on a real congregation. Reveals the new styles and concerns that mark secularized Christians. Interesting chapter on "secular prayer."

Secularization

1. Berger, Peter L. A Rumor of Angels. Garden City: Doubleday, 1969.

"This book is concerned with the possibility of theological thinking in our present situation. It asks whether such thinking is possible at all today and, if so, in what way." Concludes that it is possible and makes a tentative approach to doing it.

2. Bonhoeffer, Dietrich. Letters and Papers from Prison. New York: Macmillan, 1953, (Trans. by Reginald H. Fuller, ed. by Eberhard Bethge).

Well-known and much read document which presaged the recent rise of concern with secularization.

3. Cox, Harvey. The Secular City. New York: Macmillan, 1966.

An early and important statement about how the Church experiences and ought to respond to the secularizing forces loose in our time.

4. Ellul, Jacques. Prayer and Modern Man. New York: Seabury Press, 1970, (Trans. by C. Edward Hopkin).

A discussion of how the modern situation affects prayer in terms of obstacles, misunderstandings, etc. Concludes with an affirmation of how prayer is possible and helpful in our time.

5. Magee, John B. Reality and Prayer. Nashville: Abingdon Press, 1957.

A useful and relevant prayer-manual. Draws on modern psychology, philosophy, and the social and natural sciences to interpret the historic modes of prayer for our time.

6. Newbiggin, Lesslie. Honest Religion for Secular Man. Philadelphia: Westminster Press, 1966.

This interesting volume relates secularization to Biblical understandings and criticizes several characteristic Christian responses to it. Thoughtful and affirmative.

7. Rhymes, Douglas. Prayer in the Secular City. Philadelphia: Westminster Press, 1967.

A direct discussion of the implications for prayer of the secularization process. Draws on traditional understandings, which are revised and reinterpreted to form a modern form of spirituality.

Readings and Prayers

1. Andrewes, Lancelot. The Private Devotions of Lancelot Andrewes. Cleveland: World, 1956, (Ed. by Thomas S. Kepler).

2. Baillie, John. A Diary of Private Prayer. New York: Charles Scribner's sons, 1949.

A thirty-one day cycle of prayers for both morning and evening. Sensitive, provocative and personal, helpful in directing one's own prayer.

3. Boyd, Malcolm. Are You Running With Me Jesus? Avon Books, 1965.

One of the best-known collections of "mod" prayers. The prayers cover a range of concerns and are highly personal, earthy statements.

4. Boyd, Malcolm. Book of Days. New York: Random House, 1968.

Three hundred and sixty-five brief readings, most of which challenge the church to re-examine its attitudes and recognize the burning needs of the world in our time. Good material for informing and stimulating both confession and intercession.

5. Cushman, Ralph Spaulding. A Pocket Prayer Book and Devotional Guide. Nashville: Upper Room, 1941.

A resource for traditional personal piety. Includes patterns of prayer and devotion for morning and evening, great devotional passages from the Scriptures, prayers for special occasions, etc.

6. Fox, Selina Fitzherbert. A Chain of Prayer Across the Ages. New York: Dutton, 1916.

A collection of the great prayers of the Church, from Abraham's time till the early Twentieth Century. Arranged topically, seasonally, and for morning and evening prayer use. A rich resource.

7. Jones, Christopher William. Listen, Pilgrim. Milwaukee: Bruce, 1968.

A challenging and provocative series of readings in which the author traces his own pilgrimage of self-giving and service. At the same time practical and profound.

8. Jones, G. William. The Innovator and Other Modern Parables. Nashville: Abingdon Press, 1969.

A collection of parables for today. Some of them are heavy-handed and preachy, but many of them are arresting and insightful.

9. McCauley, Leon and Elfrieda, eds. The Book of Prayers. New York: Dell, 1954.

One example of a multitude of materials available for use in the Church. This book is intended primarily as a resource for public worship, with prayers for all seasons and a wide variety of topics.

10. Marshall, Peter. The Prayers of Peter Marshall. New York: McGraw-Hill, 1954, (Ed. by Catherine Marshall).

A collection of pastoral prayers on many subjects together with prayers offered in the U.S. Senate while Marshall was its' Chaplain.

11. Minute of Prayer, A. Garden City: Blue Ribbon Books, 1943.

A collection of pastoral prayers submitted by Protestants, Catholics, Jews and Christian Scientists. Some of them are good.

12. Myers, James. Prayers Personal and Social. New York: Federal Council of the Churches of Christ in America, 1945.

A brief collection of prayers which combine "a deep devotional spirit with social vision and insight." Conversational style, relevant concerns, traditional language.

13. Quoist, Michel. Prayers of Life. Dublin: Gill & Son, 1965, (Trans. by Anne Marie de Commaile and Agnes Mitchell Forsyth).

Another collection of prayers whose language and subjects are intimately related to the stuff of our daily lives. More substantial than Boyd's Are You Running With Me Jesus?

14. School of Theology at Claremont. Meditations for Churchmen of the 70's. Claremont, Ca.: School of Theology at Claremont, 1970.

Faculty members have been enlisted to write meditations on Scripture texts designed to reflect the styles and concerns of the 1970's. Largely a public relations effort.

15. Tittle, Ernest Fremont. A Book of Pastoral Prayers. Nashville: Abingdon-Cokesbury Press, 1951.

"These seventy pastoral prayers are marked by reverence, devotion, and a real understanding of the way to lift the heart and mind of a congregation toward God." Some powerful prayers by a great preacher.

APPENDIX G

WORSHIP SERVICES

THE SCHOOL OF THEOLOGY AT CLAREMONT
AN ORDER OF WORSHIP FOR MORNING PRAYER

The Prelude

The First Hymn, related to the season of the year

The Opening Sentences, which present to us an honest statement about our situation

A Time of Silent Prayer

A Confession of Our Common Failure to Love:

ALMIGHTY GOD OUR FATHER, WHO BY THY LOVE HAS MADE US, AND THROUGH THY LOVE HAS KEPT US, AND IN THY LOVE WOULD MAKE US PERFECT: WE HUMBLY CONFESS THAT WE HAVE NOT LOVED THEE WITH ALL OUR HEART AND SOUL AND MIND AND STRENGTH, AND THAT WE HAVE NOT LOVED ONE ANOTHER AS CHRIST HAS LOVED US. THY LIFE IS IN OUR SOULS, BUT OUR SELFISHNESS HAS HINDERED THEE. WE HAVE NOT LIVED BY FAITH; WE HAVE RESISTED THY SPIRIT; WE HAVE NEGLECTED THINE INSPIRATIONS. FORGIVE WHAT WE HAVE BEEN; HELP US TO AMEND WHAT WE ARE; AND IN THY SPIRIT DIRECT WHAT WE SHALL BECOME, THAT THOU MAYEST COME INTO THE FULL GLORY OF THY CREATION, IN US AND IN ALL MEN; THROUGH JESUS CHRIST OUR LORD, AMEN.

The Declaration of Grace:

If anyone is in Christ, he is a new creation; the old has passed away; behold, the new has come.

I declare unto you in the name of the Lord Jesus Christ that we are forgiven.

And now as he taught us, we are bold to say:

THE SCHOOL OF THEOLOGY AT CLAREMONT
AN ORDER OF WORSHIP FOR EVENING PRAYER

Prelude

First hymn

A statement about our situation

A time of silent prayer

A community prayer:

O GOD OUR FATHER, WE COME BEFORE YOU WITH A DEEP SENSE OF THE AMBIGUITY OF OUR LIVES. WE HAVE SEEN IN JESUS CHRIST YOUR PURPOSE FOR US AND FOR OUR WORLD, BUT WE HAVE TURNED AWAY, EACH TO HIS OWN DESIRES. GREATLY BLESSED, WE HAVE BEEN SELFISH. GREATLY FORGIVEN, WE HAVE BEEN UNFORGIVING. GREATLY LOVED, WE HAVE PRETENDED THAT WE ALONE NEED LOVE. O GOD, IN YOUR GREAT MERCY FORGIVE US AND FREE US FROM OURSELVES, THAT WE MAY CHOOSE YOUR PURPOSE AND WALK IN YOUR WAY AND MAKE MANIFEST YOUR LOVE; THROUGH JESUS CHRIST OUR LORD. AMEN.

God has shown his love for us in that while we were yet sinners, Christ died for us. I tell you in his name that we are forgiven. And now as he taught us, we dare to say

OUR FATHER IN HEAVEN, HOLY BE YOUR NAME. YOUR KINGDOM COME; YOUR WILL BE DONE ON EARTH AS IN HEAVEN. GIVE US TODAY OUR DAILY BREAD; FORGIVE US OUR SINS, AS WE FORGIVE THOSE WHO SIN AGAINST US. SAVE US IN THE TIME OF TRIAL, AND DELIVER US FROM EVIL. FOR YOURS IS THE KINGDOM, THE POWER, AND THE GLORY FOREVER. AMEN.

A lesson from the Bible

THE SCHOOL OF THEOLOGY AT CLAREMONT
AN ORDER OF WORSHIP FOR THE LORD'S SUPPER

Prelude

First Hymn (all standing)

Call to Confession

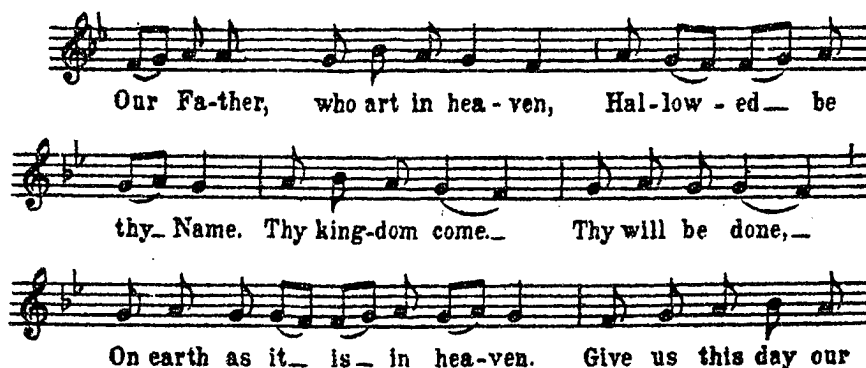
A Time of Silence (all kneeling or seated)

A Confession of Our Common Failure to Love:

ALMIGHTY AND MOST MERCIFUL FATHER, WE HAVE ERRED AND STRAYED FROM THY WAYS LIKE LOST SHEEP. WE HAVE FOLLOWED TOO MUCH THE DEVICES AND DESIRES OF OUR OWN HEARTS; WE HAVE OFFENDED AGAINST THY HOLY LAWS. WE HAVE LEFT UNDONE THOSE THINGS WHICH WE OUGHT TO HAVE DONE, AND WE HAVE DONE THOSE THINGS WHICH WE OUGHT NOT TO HAVE DONE, AND THERE IS NO WHOLENESS IN US. BUT THOU, O LORD, HAVE MERCY UPON US, MISERABLE OFFENDERS. SPARE THOU THOSE, O GOD, WHO CONFESS THEIR FAULTS. RESTORE THOU THOSE WHO ARE PENITENT, ACCORDING TO THY PROMISES DECLARED UNTO MANKIND IN CHRIST JESUS OUR LORD. AND GRANT, O MOST MERCIFUL FATHER, FOR HIS SAKE, THAT WE MAY HEREAFTER LIVE A LIFE PLEASING AND USEFUL UNTO THEE, TO THE GLORY OF THY HOLY NAME; THROUGH JESUS CHRIST OUR LORD, AMEN.

The Declaration of Forgiveness:

There is now no condemnation for those who are in Christ. I declare unto you in his name that we are forgiven. And now as he taught us, we are bold to say:



AN ORDER FOR WORSHIPPING TOGETHER

I. COMING TOGETHER

"Why are we here?"

/Members of the assembly may offer short statements./

II. GOOD NEWS ABOUT OUR LIVES

"How do we preceive our lives?"

/Members of the assembly may offer short statements./

The Good News of God's Grace

The Peace

III. PROCLAIM AND RESPOND TO THE WORD OF GOD

Reading the Word

A Witness to the Word

A Brief Discussion of the Word

IV. PRAY FOR THE WORLD AND THE CHURCH

/Members of the assembly may share their concerns by using the formula, "For _____, let us pray to the Lord": to which the assenbly shall respond, "LORD, HEAR OUR PRAYER." Or, members may pray extemporaneously, to which prayers the assembly shall respond, "AMEN." The liturgist will close the prayers with a collect./

V. PREPARE THE TABLE

VI. GIVE THANKS

"What are we thankful for?"

Members of the assembly may express their thanksgivings with the formula, "For _____, let us thank the Lord": to which the assembly shall respond, "OUR FATHER, WE THANK YOU."/

The Eucharistic Prayer

VII. BREAK THE BREAD

VIII. EAT AND DRINK TOGETHER

IX. DISMISSAL

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